GOLDEN JUBILEE PUBLICATION NO. 1

MY CONTRIBUTION TO INDOLOGY

R. S. PANCHAMUKHI

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MY CONTRIBUTION TO INDOLOGY

by
Vidyaratna, Vidyabhushana
Sri R. S. Panchamukhi, *M. A.*
Retired Director of Kannada Research Institute, Dharwar
Chairman & Chief Editor,
Karnatak Historical Research Society, Dharwar.

1969

KARNATAK HISTORICAL RESEARCH SOCIETY
DHARWAR

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INTRODUCTION

I have great pleasure in presenting this brochure to the scholars interested in Indological studies, whieh contains the texts or summariess of my lectures on different suhjects bearing upon India's contribution to human progress. These lectures were delivered by me at different times and under different auspecies at Dharwar in Mysore State and at Poona in Maharashtra State. As a prelude to the lectures given here, a short sketch of my life is added mainly to introduce to the public, particularly to the students of Ancient Indian Culture with special reference to Karnatak, the various research papers and works written by me during the last 45 years or more of my research career. This was thought proper and useful to the students of Indology–Karnatology as they pertaian to various branches, viz Archaeology, Epigraphy, Numismatics, Art and Architecture, literature (Kannada and Sanskrit), Religion and philosophy, folklore, History etc. The first part of the sketch deals with my life and researches as Director of Kannada Reserch Institute, and as the Chief Editor of the Karnatak Historical Research Society, Dharwar, in which capacity, I have had an opportunity to explore the ancient cultural sites of Karnatak connecting the missing links in the pre-history of Karnatak and to discover several important new materials for the clarification of the history and culture of Karnatak. The second part gives the list of my research papers and works which number more than 150 with a brief summary of their contents.

The following synopsis of the discoveries and their contribution to the advancement of knowledge would, I hope, acquaint the reader at a glance with their importance. At a time when collection, research and study of basic materials

were practically unknown in North-Karnatak, I had the good fortune of throwing my lot in that branch of knowledge which had least enticement and attraction of money and power, the two main urges of a distinguished university scholar, which determine the nature of career he would adopt for his life. After Bruce Foote of the Geological Survey of the Government of India, the study of pre-history and Archaeology of the Deccan and South India had not received its due attention fiom the scholars. I started my work in North Karnatak with the exploration of cultural sites which resulted in the discovery of sequences of prehistoric cultures from the Palaeolithic to the age of metals. This furnished the missing links in the efforts of man on the side of Karnatak. The discovery of a unique sacrificial vessel called the *Ukhapatra* is also worth mentioning in this Note.

In Epigraphy, many important records were brought to light, such as, Vadagoan-Madhavapur Brahmi Prakrit inscription, the Badami rock inscription of Pulekesin I, and many new royal families were unearthed from oblivion, such as the Bhojas, Mauryas, Early Rashtrakutas, Akkalkot Silaharas, etc.

In the literary field, I colleeted several rare unpublished Kannada and Sanskrit Mss. works and prepared their transcripts. The Virupaksha Vasanatotsava champu, a historical Sanskrit Champu of the 14th cent A. D., was published. Similarly, in Kannda, the Madana-Tilaka of Chandraraja, Kavijihvabandhana of Isvara Kavi, Airavata ascribed to Kumaravyasa were also published with critical introductions.

In Art and Architecture, the memoir on the Gandharvas and Kinnaras in Indian Iconography is an important study throwing light on the spiritual and mythological traits of the demi-gods and their import in Indian temple architecture.

Ancient centres of Karnatak sculptural art were selected and the studies on their Art remains were published for the first time; see for example, the Historical and Art remains of Pattadakal, Badami and Aihole. The Jain Art and Icno-

graphy were studied from the remains of Bhatkal, Haduvalli and Kaikini etc. in North Kanara which yielded a treasure of Jain bronzes and sculptures.

These archaeological remains and Inscriptions, Bronzes and Sculptures as well as the collection of Mss. works and Historical documents formed a unique neuclus of the Karnatak Museum and Mss. library which are indespensable to the students of ancient Indian Culture. Studies on the rare ancient Karnatak coins were also published by me from time to time. Publications of Inscriptions volumes I, II, III part I and folk-songs and Paper Documents, described in the lists in part II are a mine of sources for the cultural history of Karnatak.

The book further contains the texts of six lectures delivered by me on different occasions which throw light on some aspects of Indological studies. They are :—

1) *System of Education in Ancient India*—a new approach.

2) *My Rambles in Indology*—gives a peep into my contribution to Karnatak Archaeology, Art and history with some general remarks on Indological research.

3) *Sri Vedavyasa-author of the Mahabharata and other Epics.* The study introduces a new interpretation of the Sage as a Prodigy of Learning and an Apostle of Peace and Harmony.

This strikes a note of warning to scholars engaged in Oriental research, against unwarranted and hasty approach to knotty problems, affecting the very roots of culture.

4) *Cultural contacts of India with the Countries **In the** Far East.* Trans-Indian Missions were purely cultural—The Hindu or Indian, and not for territorial expansion.

5) *Cultural contacts between the Maharashtra and Karnatak.*

The erroneous views of scholars on the problems of Aryan-Dravidian, North-South, Kannada-Marathi or Kannada-Hindi etc. based on wrong unnatural linguistic differences are shown to be unhistorical and suicidal to human progress.

6) *Contribution of the Haridasas to World Culture:—* Here again, Indian spiritualism is shown to be a correct approach to solve the riddle of the Universe with a note of emphasis on the spiritual approach to the problems of life.

7) *Archaeology and Vedic Gods:—Antiquity of Icon cult.* This suggests the necessity of a revised interpretation of the Indus Civilization as being Aryan in character to remove the wrong approach of some students of pré-history in India.

These seven lectures which practically cover the entire field of Indology in general, are included in this volume so that the reader can have a glimpse of my Contribution to Indology and form his own judgment on the several problems envisaged in the lectures. Such problems are for example :—

1 *Aryan and Dravidan cultures & languages.*
5 *Aryan Migration into India.*
3 *Cultural approaches for the stndy of ancient Mss, and inscriptions.*
4 *Archaelogy and Vedic Traditions. etc. etc.*

I am of the opinion that Aryan and Dravidan are geographical terms and do not indicate any racial or Linguistic differences. If this is accepted. most of our notions about the modern Indological problems will have to be revised and the harmony and peace which is fast disappearing in Indian life at present will be reinstated at no distant date.

Pavamana Sadana
Malmaddi-Dharwar—7
24 1—1969

R. S. Panchamukhi

PUBLISHER'S NOTE

As part of the Golden Jubilee Celebration of the Karnatak Historical Research Society, Dharwar and the Felicitation (Satkar) of Vidyaratna Shri R. S. Panchamukhi, Chief Editor of the Society, the following four publications were planned :

1. My Contribution to Indology
   By Vidyaratna R. S. Panchamukhi, Dharwar
2. Kannada Language,– its Origin & Development
   By Dr. V. R. Umarji, M. A., Ph. D.,
3. Sanskriti Vihara (in Kannada)
   By Vidyaratna R. S. Panchamukhi.
4. Golden Jubilee Souvenir – containing research papers by Scholars on Indological Subjects

In the publication No. 1 Sri Panchamukhi's research papers and works are given with a brief summary of their contents, a life sketch of the author and the opinions of eminent scholars and gentry regarding his contribution to Indology. We have thought it fit to insert this part in the volume to give a general estimate of the author's services in the field of research and publication of works on Indian Culture as a mark of our tribute to traditional scholarship and learning on the occasion of his Satkar Function. Similarly, in the Kannada book " Sanskriti Vihara " we have adopted the same procedure by giving a personal biography and appreciation of his contribution to research by the public of Karnatak. This personal aspect of the introductory

portion in the two volumes will, it is hoped add to the weight of the publications which contain summeries of texts of Sri Panchamukhi's lectures and papers on different topics of Indian Culture. Vidyaratna Vidyabhushana Shri R. S. Panchamukhi, M. A. Retired Director, Kannada Research Instititute and Chief Editor and Chairman, The Karnatak Historical Research Society, Dharwar is an eminent veteran scholar of repute well-known to the world of Scholars in India and needs no introduction by such personal references in the volume. We have, however, persuaded him to allow this liberty to us as it would help to appraise the future generation on the value of stern and austere charactcr and hard and sincere intellectual persuit which combined will fulfil the mission of one's life.

Dr. V. R. Umarji is a great linguist and his book is a distinct contribution to the study of Kannada language. We are very proud to publish the book.

In the Souvenir various noted scholars have contributed their papers for publication. We are grateful to them for their kind and valuable contributions.

I thank Sri M. A. Kamat, B. Sc., Prop. Jai Hind Art Press in guiding me in the colour combination of jackets and layouts and also for his sincere attention to the works entrusted to him.

U. B. BIDI
Hon. Secretary,
Karnatak Historical Research Society

Dharwar
1-1-1970

CONTENTS

1 Introduction iii–vi

2 An address of honour given to Sri R. S. Panchamukhi by Poona Scholars i–v

3 **Messages** ix–xii

- i) Rastrapati Dr. Zakir Husain
- ii) Prime Minister Smt. Indira Gandhi
- iii) Kulapati Dr. K. M. Munshi
- iv) Sri S. R. Kanthi
- v) Sri K. V. Sankaragowda
- v) Dr. D. C. Sircar

4 **Appreciations** xv–xxvii

- i) Dr. H. D. Sankalia
- ii) Sri S. S. Wodeyar
- iii) Sri B. D. Jatti
- iv) Sri Veerendra Patil
- v) Dr. C. D. Deshpande
- vi) Sri R. V. Murthy
- vii) Dr. Jayavant Kulli

5 **Contribution to Indology by Vidyaratna R. S. Panchamukhi** 1–28

6 **Lectures**

- i) System of Education in Ancient India 29–50
- ii) My Rambles in Indology 51–71
- iii) Shri Vedavyasa, a Prodigy of Learning & an Apostle of Peace and Harmony 72–89
- iv) Cultural Contacts of India with the Countries in the Far East & West 90–97
- v) Cultural Contacts between Maharashtra & Karnatak 98–109
- vi) Contribution of the Haridasas of Karnatak to the World Culture 110–117
- vii) Antiquity of the Icon Cult "Archaeology and the Vedic Gods" 118-123



Vidyaratna Vidyabhushana Sri R. S. Panchamukhi

॥ श्रीः ॥

R. S. PANCHAMUKHI SANMANA SAMITI

श्रेयान् द्रव्यमयाद् यज्ञाद्ज्ञानयज्ञः परंतप
सर्वं कर्माऽखिलं पार्थ ज्ञाने परिसमाप्यते

—गीता

The Address of Honour presented to Shri Vidyaratna, Vidyabhushana, Raghavendracharya Swamirayacharya Panchamukhi M. A. of Dharwar by the learned assembly of Research Scholars and citizens of Poona on the occasion of his Seventieth Birth Day Celebration on 30th June, 1968.

To,

Vidyaratna, Vidyabhushana, Raghavendracharya
Panchamukhi M. A.

Pujya Raghavendracharya,

We feel it a proud privilege to welcome and honour the distinguished Scholar and Votary of learning like you who has dedicated his entire life for service on the Altar of the Goddess of Learning and Truth. Being born in the family of learned scholars of Panchamukhi Acharyas purified by the penance and religious austerities in consequence of which the royal family of the Peshwas had conferred upon it special honours and privileges such as palanquin, day-lam etc., you have inherited spiritual traits and brilliance of intellect which

have stood by you in all your academic and social careers. From your childhood, you have rigourously moulded your life with the one aim of rendering noble service to God and to humanity in general, by contributing to the intellectual and spiritual sublimation of the Society on ordered lines.

Samshodhaka Acharya,

Any one who surveys the special contribution made by you in research and interpretation of basic materials pertaining to the study of Ancient Indian-particularly Deccan and Karnatak-history and culture, is impressed by the fact that your approach is always objective, dispassionate and logical and is characterised by the judiciousness of outlook and clarity and competence in the formulation and presentation of the Thesis arrived at. Under your stewardship as the first Director of the Kannada Research Institute, Dharwar, Karnatak has been given a place of honour on the Archaeological and Research Map of India through your outstanding discoveries of ancient cultural sites from the palaeolithic to the Satavahana period which have furnished missing links in the pre-history of the Karnatak and South India. The museum, the pre-historic and palaeographic galleries, Literary Mss. Library and Historic Documents Section of the Kannada Research Institute are entirely your own creations which have added to the usefulness of the researches in Karnatak. **Truly, you are the Father of Research Work in North Karnatak.**

Author Panchamukhi,

The numerous Progress Reports on the studies of the discoveries made by you are scholarly productions which contain a wealth of new information and are

indispensable to the students of Ancient Indian History and Culture. Your publications numbering more than one hundread and fifty cover a wide range of subjects viz; Archaeology and Epigraphy, Museuology, Iconography, Art and Architecture, Numismatics, Bhakti Literature of Karnatak, Sanskrit and Kannada Classics, Linguistics, Folklore, Chronology, Historical Documents in Modi, Persian and Kannada, Palaeography, Religion and Philosophy, and History of India and Karnatak, and display your versatile genius and depth of scholarship. In each of these, your work is characterised by thoroughness and width of vision rightly acclaimed as such by experts both Indian and European.

Revered Acharya,

Your thesis—based on solid linguistic and cultural evidence, that racial and linguistic distinctions as Aryan and Dravidian which loom large in the minds of the modern youths and have resulted in the estrangement of feelings between different regions of India, due to wrong interpretation of the terms, imported in the academic field by interested writers under alien rule, are a myth of late concoction — is indeed a boon to the distracted minds of thinkers and vouchsafe an effective remedy to bring about harmony and mutual understanding.

Tapasvi Acharya,

We note in you, with much satisfaction, a rare combination of Western and Eastern learning with a harmonious blend in your sage-like saintly life always open to imbibe the best in everything and dedicated to the cause of Truth and Culture.

It is this your serene and austere character that has conferred upon you a unique personality of spiritual

integrity which, as observed by poet Bharavi " क्रियासिद्धिः सत्वे भवति महतां नोपकरणे । (Success attends the integrity of character and not external accessories) is solely responsible for your two notable achievements viz; the building of the Kannada Research Institute, Dharwar, and the rejuvination of the Karnatak Historical Research Society, Dharwar. It brings us special pleasure to learn that you are planning, at this ripe age of seventy, measures to start a Sanskrit Maha-Vidyalaya at Poona under the auspices of Shri Varadendra Swami math (555, Sadashiv Peth, Poona 2) for the comparative study of Indian philosophy, particularly the Dvaita Siddhanta of Sri Madhvacharya, which has not received its due attention from scholars in the North. We are confident that under your wise stewardship, mature scholarship and wide experience, your scheme will be crowned with success at no distant date, which will remain as a lasting pillar of name and fame in the academic history of India.

We pray the Almighty God to bless you and your family with long and healthy life of ever eventful career of service and prosperity.

Thanking you, Pujya Raghavendracharya,

We ever remain,
Yours in humility.

1. Mahamahopadhyaya, Dr. D.V. Potdar, D. Litt. (Kulapati, Tilak Vidyapeeth, Poona)
2. Dr.H.V.Pataskar B.A.LL.B. D. Litt. (Vice Chancellor, Poona University)
8. Sardar G. N. Alias Abasaheb Mujumdar
9. Shri G. H. Khare (Bharata Itihas Samshodhak Mandal)
10. Sri N. S. Sontakke (Secretary, Vaidika Samshodhaka Mandal)
11. Dr. C. G. Kashikar

3. **Dr. R. N. Dandekar M. A. Ph. D. (Secretary, Bhandarker Oriental Institute)**
4. **Vidyanidhi Mahamahopadhyaya, Siddheswar Shastri Chitrao (Bharateeya Kosh Mandal)**
5. **Dr. S. M. Katre, (Director, Deccan College, Poona)**
6. **Nyayaratna Maharshi Dr. D. G. Vinod**
7. **Dr. P. L. Vaidya M. A. D. Litt. (Bhandarkar Institute)**
12. **Shri S. N. Banhatti (President, Maharashtra Sahitya Parishad)**
13. **Vyakarana Tirtha Venkatesha Shastri Joshi**
14. **Pandit Vasant A. Gadgil Editor ' Sharada '**
15. **Pandit Kaveeshwar Shastri Tilak Vidyapeeth**
16. **Dr. A.D. Pusalkar M.A., LL. B., Ph. D. Dir. Post Graduate and Research Dept. (Bhandarkar Institute)**

AND

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Jt. Director, Deccan College.

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Treasurer
Shri S. K. Jahagirdar

POONA
30-6-68

Yours in humility
Members of the Sanmana Samiti.

Messages

- *Rashtrapati Dr. Zakir Husain*
- *Prime Minister Smt. Indira Gandhi*
- *Kulapati Dr. K. M. Munshi*
- *Sri S. R. Kanthi*
- *Sri K. V. Sankara Gowda*
- *Dr. D. C. Sircar*

प्रधान मंत्री सचिवालय
नई दिल्ली–११
PRIME MINISTER'S SECRETARIAT
NEW DELHI-11

PMS–17379 October 19, 1968

Dear sir,

The Prime Minister thanks you for your letter. While wishing success to your plans to honour Shri R. S. Panchamukhi, she regrets her inability to contribute an article for the felicitatory volume.

Yours faithfully,

(H. Y. Sharada Prasad)
Deputy Information Adviser
to the Prime Minister.

भारत के राष्ट्रपति का सचिव,
राष्ट्रपति भवन,
नई दिल्ली–4

SECRETARY TO THE
PRESIDENT OF INDIA,
RASHTRAPATI BHAVAN,
NEW DELHI–4

No. F. 3–M/68. October 25, 1968.

Dear Shri Bidi,

The president is glad that Vidyaratna R. S. Panchamukhi is to be honoured with the presentation of an Address and Souvenir in recognition of his valuable services to the cause of Kannada and Sanskrit literature and Indian culture generally. He sends his felicitations to Vidyaratna Panchamukhi on the completion of 70 years of age and his best wishes to him for many more years of useful life.

Yours sincerely,
(Nagendra Singh)

BHARATIYA VIDYA BHAVAN

CHOWPATY ROAD,
BOMBAY–7

April 8, 1968.

Dear Shri Bidi,

" Vidyaratna R. S. Panchamukhi, M. A., is one of the outstanding historians of India. The publication of his monumental work 'The History of Karnatak, Vol. I' is a great contribution to the history, culture and literature of Karnatak, Other Sanskrit and Kannada works edited by him also show his keen awareness of our past heritage and modern outlook.

It is a pleasure to learn that the Karnatak Historical Research Society is bringing out a Souvenir volume on the completion of his 70th year as a mark of respect to him ".

Yours sincerely,
K. M. Munshi

S.R. KANTHI, B.A., LL.B.
Minister foa Law & Parliamentary Affairs

VIDHANA SOUDHA BANGALORE–1

MLM 967/68 April 19, 1968.

My dear Shri Bidi,

I am very happy to know that you are bringing out a Memoir to mark the seventieth birthday of Vidyaratna R. S. Panchamukhi, Chairman and Chief Editor of your Society. Shri Panchamukhi has contributed a lot to Indology, Archaeology, Epigraphy, art and architecture. On this happy occasion, I send my greetings and best wishes for the success of the Memoir. I also wish Shri R. S. Panchamukhi many years of useful service to the nation.

Yours sincerely,
S. R. Kanthi

SANKARA GOWDA, B.SC., LL.B.,
Minister of Education.

VIDHANA SOUDHA
BANGALORE

I am happy to learn that Vidyaratna R.S. Panchamukhi, a great research Scholar of Indology, is being honoured on the completion of his 70th year by the Karnatak Historical Research Society, Dharwar of which he is the Chairman and Chief Editor. Sri R. S. Panchamukhi has done monumental work in the fields of Indology, Archeaology, Epigraphy, Art and Architecture and has helped in bringing to light the great heritage of our ancient civilisation. It is fitting that the Society should honour him and publish a souvenir on that occasion. I wish a long and distinguished life of service to Sri Panchamukhi.

Yours sincerely,
K. V. Shankara Gowda.

CENTRE OF ADVANCED STUDY
ANCIETT IMDIAN HISTORY AND CULTURE
CALCUTTA UNIVERSITY
51/2, HAZRA ROAD, CALCUTTA-19

Ref. No. CAS/AIHC/188/20/68. April 4, 1967.

Dear Sir,

Kindly note that I have exceptionally high regard for Panchamukhi's contribution to the History and Culture of Karnataka. Just at present I am too much preoccupied to be able to contribute a note to the proposed volume to be presented to him on this occasion. Please, however, convey to him my greetings and best wishes.

Yours sincerely,
D. C. Sircar

Appreciation

- *Dr. H. D. Sankalia*
- *Sri S. S. Wodeyar*
- *Sri B. D. Jatti*
- *Sri Veerendra Patil*
- *Dr. C. D. Deshpande*
- *Sri R. V. Murthy*
- *Dr. Jayavant Kulli*

1

Welcome speech delivered by **Dr. H.D. Sankalia** M.A.Ph.D. *Director of Deccan College Postgraduate and Research Institute, Poona, Chairman of the Sanmana Samiti of the felicitation function of Vidyaratna R. S. Panchamukhi, on 30-6-1968.*

We have assembled here this evening to felicitate Vidyaratna Vidyabhushna Shri R. S. Panchamukhi and on behalf of the Sanmana Samiti, I extend to you all a very hearty welcome.

The Deccan College Postgraduate & Research Institute and the Kannada Research Institute were born at about the same time and both Vidyaratna, Vidyabhushana Shri R. S. Panchamukhi and myself owe our independent career as research workers to this time, viz. the year 1939. Shri Panchamukhi had already done considerable work before he became the Director of Kannada Research Institute. He was in the epigraphical branch of the Archaeological Survey of India located at Ootacamund and it was there that he had his initiation in this branch of archaeology. However, he also made himself familiar with other branches of archaeology viz. architecture, sculpture and pre-history. But Shri Panchamukhi is not only an archaeologist who is well-versed in epigraphy and sculpture; Above all, he is also an Indologist,he is a poet, he is a philosopher and he represents an ancient traditional learning, a fact which very few of us - archaeologists - can claim today.

The tradition of learning in Shri Panchamukhi's family can be traced back to more than 400 years, to the time of

the great Vijayanagara King and among his great grand ancestors was shri Venkatacharya who restored by his scholarship, the family to its ancestral property and to its fame as a family of scholars. No wonder Shri Panchamukhi, and I am glad to say his three sons – though Doctors of the modern time – continue this tradition, a fact which is of no small importance in this fast changing world.

In this brief introduction, I would touch only a few aspects of Shri Panchamukhi's, contributions, because I am not myself a philosopher, nor a poet and so I would not dare to evaluate Shri Panchamukhi's contribution in these fields. But as far as epigraphy is concerned, I must say that not only shri Panchamukhi has contributed substantially to our knowledge of Karnataka epigraphy but he has also taken steps to see that the knowledge of epigraphy spreads among the new generation. For over 26 years, he personally visited village to village in Karnatak and collected inscriptions, copied them and deciphered them and gave the substance of these in the notes on these inscriptions as well as used them for preparing a History of Karnatak. And for those who do not know the value of inscriptions, may I add that more than 80% of the ancient History of India is based on ancient records because all the other records have disappeared and we cannot rely very much on literary records. These inscriptions and coins form the most important source of our history.

But as I said before, Shri Panchamukhi realised much earlier than many other scholars in India that knowledge of epigraphy, and palaeography – the form of ancient writings – and epigraphy are fast disappearing, and it was necessary that this knowledge be handed down to successive generations of scholars. He had, therefore, the vision to start **a school of epigraphy** for which no amount of praise bestowed on him is indeed wasted; for owing to our change in views, both the knowledge of Sanskrit and epigraphy is

fast disappearing and within 5 years, we shall have very few students who can read once again these ancient records.

Shri Panchamukhi has also tried to reconstruct the ancient history of Karnatak from the sculptures of numerous temples in Karnatak, whereas he had also the opportunity of visiting the pre-historic sites in the region. All this knowledge, he has utilised in writing the first volume of the History of Karnatak in Kannada and several other surveys in English.

Shri Panchamukhi was not simply content with collecting and editing the epigraphs or rescuing the various sculptures which he saw during his explorations in northern Karnatak. He brought these things to Dharwar where originally there was one single room and very little furniture. Gradually this single room was converted into a museum of antiquities. Now, this museum as well as the Institute has been taken over by the Karnatak University and in place of a small room, one beholds a magnificient museum. Thus, one may say that in Shri Panchamukhi we have got a rare combination of a poet, a philosopher, an archaeologist, a museum builder and a Sanskritist, an Orientalist in the strict sense of the word.

2

It gives me great pleasure to learn that the Karnatak Historical Research Society, Dharwar, is celebrating the Seventieth birthday of Shri R. S. Panchamukhi in a fitting manner.

After the pioneering work of eminent scholars like Rice and R. Narasimhachar in Mysore and after Buhler and Fleet in Bombay, Shri Panchamukhi's work in respect of epigraphical and historical researches in the districts of North Karnatak area has won the admiration of the academic world. As Director of Kannada Research Institute, Dharwar, started by the Government of Bombay in 1939, Shri Panchamukhi rendered valuable service. He promoted scholarly studies in the fields of Karnatak history, linguistics, Sociology and Kannada literature by opening up research facilities in these fields.

His publications include a number of volumes of epigraphs collected by the Institute and Descriptive Catalogues of manuscripts. He gave a fillip to historical research in Dharwar by instituting lectureships and arranging for the publication of such lectures delivered under the auspices of the Institute.

Under his leadership, a fine collection of stone and metal sculptures, stone and copper plate inscriptions, palm-leaf and paper manuscripts and pre-historic artefacts, coins and art objects was made, which can be seen in the museum of the Institute.

Besides being an author of the first comprehensive history of Karnatak in Kannada and English, he is also a

versatile scholar deeply interested in Madhva philosophy as his recent edition of Tantra Dipika shows and the Haridas literature in Kannada. Under his guidance several students have worked for doctorate degree in this field.

There can be no better befitting tribute to such a scholar than a volume of studies proposed by the Karnatak Historical Research Society of which he has been the guiding light for many years. I congratulate the Society on its laudable plan and wish every success for the undertaking.

S. S. Wodeyar
Registrar, Karnatak University, Dharwar

April 18, 1968.

3

It is always in fitness of things that the services of those who have done good work for the benefit of the Society and the Nation are publicly recognised. The case of Shri R. S. Panchamukhi falls in this category. I therefore thank the organisers who have decided to celebrate the 70th Birth anniversary of Vidyaratna Shri R. S. Panchamukhi.

Shri Panchamukhi who had a very successful and distinguished academic career took to research work especially research in history of the Karnatak. His contribution in this field has been substantial and his publications have revealed many glorius sides of Karnatak History. He held the post of the Director of Karnatak Research Institute for 14 long years with distinction. He took interest in Research, Archaeology, Epigraphy and Literature. He wrote in English, Sanskrit and Kannada with equal mastery.

I would like to say that the research work in Karnatak as is found everywhere is restricted to find out the exploits, and conquests of various Kings that ruled Karnatak. The History of any Nation is usually understood as the history of the King that ruled that country. Emphasis in such researches is usually laid on the political aspects of a country. This concept now needs a radical change. A Nation or a part of it need not necessarily be known by the Royal Dynasty that ruled it. It is high time that the research should be channalised to find out how the common people lived in days gone - by, their contributions to language, culture, science and technology, so that it will help the future generation to prosecute the studies.

What Voltaire said seems to be relevant " I wish to write a history not of wars, but of society ; and to ascertain how men lived in the interior of their families, and what were the acts which they commonly cultivated... My object is the history of human mind, and not a mere detail of petty facts ; nor am I concerned with the history of great Lords...; but I want to know what were the steps by which men passed from barbarism to Civilization.

I do not suggest that the lives of the Kings of the Royal Dynasty should not be given importance. What I propose is that they should not be over-stated. Shri Panchamukhi, who has spent major part of his career in research work, I hope, will direct the young scholars to devote more time on the aspect I have suggested. I pray God to bestow on Shri Panchamukhi many more years of contentment.

B. D. Jatti
Minister of Food & Civil supplies

16th May 1968.

4

I am happy to learn that the Karnatak Historical Research Society, Dharwar, established in 1914, is honouring Vidyaratna R. S. Panchamukhi, on his 70th birthday. He piloted the Research Society as its Director for a number of years and made it as the foremost research centre in Karnatak. His scholarly approach to Indological, Archaeological, epigraphical, artistic, and architectural researches have won for him deserved laurels. He is an erudite scholar in Kannada and Sanskrit and has contributed much to the growth of philosophy and culture. I have known the deep scholarship of Vidwan Panchamukhi, who is a noble son of India. His masterly treatise on the History of Karnataka has heen hailed as a monumental gift to Kannadigas. The history and literature of Karnataka is very rich and throws much light on our past glory. Shri Panchamukhi is not only an Indologist of repute but a philosopher of eminence. He has presented an unparlelled threatise on the Brahmasutras of Badarayana which has enlivened our hoary culture. Shri Panchamukhi's literary excellence is portrayed in his critical survey of Haridas Sahitya which is the base for our devotional ecstasy. In short, Vidwan Shri Panchamukhi is a great Kannadiga, a cultured soul and an Indologist of international repute. It is but right that Kannadigas should honour him on the occasion of his 70th birth-day. Almighty God should spare him for many more years to come, so that he may probe into our past glory, and show us the grandeur of our old culture. They say, old is gold and Shri Panchamukhi is a living link between the past and the present. On this happy occasion, I warmly felicitate him and wish him the best. I wish the Karnatak Historical Society all success in its laudable endeavour to honour a great Kannadiga.

Veerendra Patil
Chief Minister, Mysore State

20th Nov. 1968.

5

Vidyaratna Panchamukhi's contribution to Karnataks History and Epigraphy are so well known in the national and international world of scholarship that it hardly bears any repetition. Very rarely have I come across a scholar of his attainments, so devoted to his work. As a Research Worker he represents all that a young aspirant should aim to be ; his is a unique integration of different disciplines ; which alone can make research both effective and rewarding. His scholarship in Sanskrit language and literature, his command over old Kannada and Tamil, his skill in handling Epigraphical data, and above all his historical perspective, have contributed to the rich material of South India History that he has presented to us. I hope the younger research workers will draw an inspiration from his example ; and as for Vidyaratna himself, all of us who have known him will join on this occasion to wish him long and fruitful service in the field of Historical Research which has been a life's mission with him.

Kindly, convey my regards and good wishes to Vidyaratna Panchamukhi and my best wishes to all colleagues who have proposed to bring out a brochure.

Yours sincerely,
C. D. Deshpande
Addl. Director of Education
Maharashtra State, Poona-1

April 8, 1968.

You have certainly done well to avail yourself of the Seventieth Birthday of Vidyaratna Shri. R. S. Panchamukhi M. A., Chairman and Chief Editor, Karnatak Historical Research Society, Dharwar, next month, when Shri Panchamukhi will be completing 70 years. As everyone in the academic circle knows, half a century, if not more, of these years have been dedicated to a deep study and, what is more, a devoted dissemination of his profound research work. The need does arise, as you rightly point out in your letter, to take stock of Shri Panchamukhi's scholarly contribution to Indology and present it in the form of a Birthday Souvenir for the benefit of the younger generation. This contribution has been at once extensive, varied and profound, something that is not common or usual. That Shri Panchamukhi should have done all this without deviating in the least from his austere and orthodox way of living is a rare achievement for which I have profound personal admiration. Here, in short, is a great Son of Karnatak every Kannadiga can justifiably feel proud of. It is my humble prayer to the Almighty on this auspicious occasion that Shri Panchamukhi should be spared to us for many more years to come not only in order that he may complete the valuable work he has taken in hand but to continue to guide us all generally and his co-workers in particular.

Thanking you for providing this opportunity to pay my tributes to the work of an esteemed literary figure.

Yours sincerely,
R. V. Murthy
5 Ratan Lodge, King's Circle, Bombay-19

April 3, 1968.

Most crowded and the long long road of Dharwar is just by the side of the road is a small room. Old furniture is lying here and there. Many files, estampages of inscriptions, reference books are heaped. There is a man sitting facing the door. Nothing much in appearance. A dhoti, a white shirt, a coat and a turban. Not 'smart' by modern standards. He is Vidyaratna R. S. Panchamukhi, a noted historian of Karnatak.

Vidyaratna Panchamukhi is really a gem of knowledge. The epithet is justified in his case–a rare phenomenon these days ! Start discussing with him, whether it is the development of script – Kannada or in general, the cultural history of Karnataka, or the history of Kannada dynasties – he is there full of knowledge, wisdom and information. His head concealed under the traditional turban is a reference library for him. Incident after incident of Karnatak History, trait after trait of cultural history of Karnataka, point after point of development of Indian scripts will just roll on.

When I came into contact with him, he had already retired officially as the Director of Kannada Research Institute, Dharwar. The work he had done as the Director, speaks volumes for his abilities. I said he retired 'Officially', because he was neither tired of nor retired from the work.

The fact of his assumption of office as the Chairman and Chief Editor of the Karnataka Historical Research Society, Dharwar, immediately after his retirement from Kannada Research Institute was the sign of his further activities. Age was no bar to him. His was the growing

genius. Along with the advance in age, he was advancing new schemes. One such scheme was opening of 'The School of Indian Palaeography' under the auspices of the Karnataka Historical Research Society. As a trainee in the Institute, I first came into his contact. Within the course of six months with him, apart from palaeography, I studied the man and the scholar in Shri Panchamukhi intimately. The impressions I formed were latent in me. They had to wait for six years. Now the force has come in the form of the celebration of his 7oth birthday, – the celebration which was long due.

Just a glance at his academic achievement will show an amazing output of this savant. He was the first Director of Kannada Research Institute, Dharwar. Being first Director was not the only point for his credit. It was due to the work he turned out, individually and through the Institute that is worth any credit. The Karnataka Inscriptions volumes which he has edited are the basic source material for the history of Karnataka. Then the volumes of the Descriptive Catalogues of Manuscripts in the Research Institute paved the way for further research by the scholars in the field. He edited the rare classical like Kavijihvabandhanam etc., which bear the mark of remarkable erudition of the editor in Kannada, history and above all Sanskrit. He was also responsible for the Research Lectures by learned scholars in the field and publications of these lectures. The publications in this series are original, scholarly and heralders of new research. His genius was not limited to one field. It embraced all the allied fields, whether it is history, literature, grammar and even folklore. He himself has edited a book on folklore in Kannada. Apart from these, he has published many monographs on kindered subjects which were pioneering works, especially for Kannada. After his assumption of Directorship of Historical Research Society, Dharwar, he planned for the exhaustive history of Karnataka running into many volumes. The work, it is needless to say, was quite essential. Very

recently the first volume has come out and further volumes are expected early. Due to all this valuable and inspiring work, he has put the generation of Kannada scholars into great debt. And the best way we honour him is through work.

Scholar in Panchamukhi is really impressive. But the man in Panchamukhi also is equally impressive. He is hundred per cent representative of our ancient culture. Why, he is almost like an ascetic. His complete adherance to the traditional ways of life is due to his complete belief in the Hindu culture and religion.

He has the rare courage of conviction. And this courage is the product of mastery over the subject. Some years back, one may recollect, some American had advertised a 10,000 dollar prize for the scholar who demonstrates the existence of soul. Shri Panchamukhi accepted the challenge. Acceptance of the challenge itself thrilled the hearts of Kannadigas particularly and Indians generally. Somehow the scheme itself went into cold storage, to the great disappointment of many who were interested in this.

On this occasion, I pray God to let Shri Panchamukhi to complete the span of hundred fruitful years.

Jeeveta Saradah Satam

Jayavant Kulli

CONTRIBUTION TO INDOLOGY

I

[1]Sri Vidyaratna, Vidyabhushana R. S. Panchamukhi, was born in 1898, May 4, (Vilambi Samvatsara, Vaishakha Su 13, Narashimha-jayanti day) to his parents pujya Swamirayacharya Hemadri-Acharya Panchamukhi and K. S. Savitribai, in the family of Panchamukhi Acharyas well-known for traditional learning and religious austerities. His fore-fathers were recipients of gifts of villages for scholarship in the Sastras, from the Vijayanagara King Harihara and the dignity of the family scholarship had been maintained continuously for centuries together. But during the tumult of Muslim invasion and fall of the Vijayanagara empire, the family lost its ancestral property and left the native land to save their honour and life. The learned Acharyas Hemadri Acharya and Kamalakara Bhatta settled in Varanasi (Kasi) for over a decade where hundreds of students from all over the country flocked to their *Gurukula* to receive lessons in Tarka, Vedanta and Vyakarana. In the meanwhile, conditions in Karnatak became normal and the Maratha and Peshwa rule had been established. The family returned to their original home, but their property and gift-villages had been confiscated and appropriated by the mauraudering plunderers. For the time being, they lived at Yerageri in Raichur District and followed the occupation of Joisi

1 The information given here is based on the Annual Reports and other publications of the Kannada Research Institute by Sri R. S. Panchamukhi and a personal interview with him- Sri U. B. Bidi, Hon. Secretary, Karnatak Historical Research Society, Dharwar.

(Village astrologer and astronomer) for their livelihood. In the course of time, there was born in this family one Venkanna (Venkatacharya) through the grace of God, Sri Venkatesa of Tirupati and Sri Guru-Raghavendrasvamigal at Mantralaya near Yerageri, who retrieved the glory of his family by the dint of his learning and austerities.

After the *Upanayana* ceremony, boy Venkanna studied the Sahitya, Vyakarana, Tarka, Vedanta and other Sastras under a distinguished scholar of the time Bhaskara Rangacharya even within his teens-and repaired to Ganadhal – hill about 10 miles away from Yerageri, where Panchamukhi Hanuman (Five-faced god Maruti) is self-manifest on a rock inside a cave. This was known as a sacred spot for performing *Tapas* and the Ācharya with pupils under him lived in the impregnable forest for 12 years and propitiated God Hanuman by meditation and teaching of the Madhva Siddhanta to the pupils.

After this great ordeal of self purification and propitiation of the five-faced Hanuman and God Venkatesa, the Acharya emerged as a great teacher of Bhagavata Dharma and Madhva Siddhanta. His spiritual hallow snatched all honours from the royal families and spiritual heads of the time. He toured all over the country with a big retinue of learned pandits—his pupils. The ruling chiefs and the religious heads received him with great dignity and conferred upon his family rare distinctions and honours such as palanquin, day-lamp, seal, etc. Pandita Venkatacharya got back the lost villages of his family as *vidya-dana* and settled at Kurvinkop on the bank of the Malaprabha which is locally known as Acharya Kop in Ron Taluk, Dharwar Dist. Mysore State. This place became a big Gurukula where students came from distant places and studied under the Acharya all the Sastras. One of his direct pupils, Sri Bhimasenacharya of Navalagund has extolled the greatness of Pandit Venkatacharya in a bunch of 8 verses of which the following sloka is worthy of notice :

बोधि बोध्य श्री सुधाद्यगाधशास्त्रबोधकम् ।
भाविधातृसाधुवादबाधकार्थभञ्जकम् ।।
श्रीमठस्थ स्वामिकार्यकारकं सुदक्षिणम ।
वेंकटार्यमाश्रयामि पञ्चवक्त्रपूजकम् ।।
वाजिराजवाहवर्य वाजिराजपूजित- ।
त्र्यम्बकादि शास्त्रिदन्तिशासने सुकेसरम् ।।

The Acharya was a great supporter of the Svamigal of Sri Raghavendrasvami Math, expert in teaching Sudhâ, etc., and defeated Tryambaka Sastri in Vakyārtha.

Sri R. S. Panchamukhi is the great grandson of Pandita Venkatacharya as shown below :—

- Venkatacharya
  - Subrahmanyacharya
  - Hemadri Acharya
    - Venkatacharya
    - Svamirayacharya
      - Vidyaratna, Vidyabhushana Raghavendracharya S. Panchamukhi
        - Dr. Vadiraj R. Panchamukhi, M.A., Ph.D.
          - Chi. Hayavadana
          - Chi. Suyamindra
        - Dr. Parthasarathi R. Panchamukhi, M.A., Ph.D.
        - Anandatirtha R. Panchamukhi, B.E.
      - S. S. Panchamukhi Retd Teacher
      - B. S. Panchamukhi Vakil, Bagalkot
    - Bhimacharya

Sri R. S. Panchamukhi received his lessons in Sastras from his father even as a boy. After his primary schooling at Jalihal, Badami Taluk (Bijapur Dist.), he joined the F.G.A.V School at Bagalkot for English Education. Then, his father moved to Dharwar where he joined the Victoria High School

which was known for its high standard of tuition and character-building of pupils. He passed the Matriculation Examination in 1917 and joined the Karnatak College which was just then started by the Government of Bombay under which Dharwar was then included. Thus, he was one of the first batch of students of the newly started Karnatak College. In 1919, he joined the Deccan College, Poona, for B. A. and just on the eve of the degree Examination in 1921, he responded to the call of Mahatma Gandhi and with a batch of his College friends, suspended the College education by non-co-operation. Immediately, he along with his friends Sri T. B. Purohit, G. V. Jorapur, N. V. Jorapur, R. S. Bannur, S. B. Savanur and other colleagues started the National School at Bagalkot to which a big horde of students flocked to get education from the scholarly band of teachers who had just left the college and taken to teaching work. The school proved to be the most efficient centre within a year. Unfortunately, the political event of *Chauri Chaura* mishap turned the tables of the non-cooperation movement which was withdrawn for the time being. As a result, the students rejoined their respective schools and the National School had ultimately to be closed.

Sri Panchamukhi joined the Karnatak College for his B. A. in 1922 June, and passed the degree Examination in 1923 standing first to the University in Kannada and first to the College in Sanskrit which was his special subject for Honours Course. He was awarded the R. B. Deepad Sanskrit Gold medal and the Dakshina Fellowship for two years and passed his M. A. in 1925 with Sanskrit (Vedanta) and Kannada as special subjects, in High Second class. Immediately in August, 1925, he was entertained in the Epigraphical Branch of the Archaeological Department as Epigraphical Assistant at Oatacamund (Nilgiris). He was the first person from North Karnatak who chose research line for his life career and received training in methodology of antiquarian research from stalwart scholars like H. Krishna Sastri, K. V. Subrahmanya Aiyer, well-known Epigraphists of the time who were brought up directly in the traditions of German scholarship by Dr. Hultzsch, the then Government Epigraphist for India.

Sri Panchamukhi started his research career as Epigraphical Assistant and with him began the Epigraphical survey of the North Karnatak. In collaboration with his colleague Sri N. Laxminarayanarao, Sri Panchamukhi carried on the survey visiting every village of North Karnatak and taking estampages of the large number of inscriptions scattered in the country, from 1926 to 1939. This was conducted with accelerated speed and each year's collection was studied by them independently and their descriptive catalogues issued year after year, which contain a mine of information for the ancient history and culture of Karnatak. A note on the study of these inscriptions was being published in the A. R. of Archaeological Survey of India under Bombay-Karnatak.

Sri Panchamukhi worked in the Tamil and Telugu branches also and studied thousands of inscriptions in these languages which were published in the S. I. I. Volumes VI and VII etc.

In 1939, the interim Congress Government of Bombay started three regional research centres for Gujarat, Maharashtra and Karnatak and the one for Karnatak was opened at Dharwar called the Kannada Research Institute. At the request of the Bombay Government through the Director-General of Archaeology in India, to the Government of India, Sri Panchamukhi was deputed as its first Director to start research work in Karnatak History, literature and Culture. He entered one empty room in the Karnatak College where he was to start researches, and with a small library and one clerk who had been appointed, the work began in September 1939. The new Director chalked out a programme of work in consultation with the Advisory Board constituted by the Government of Bombay to advise the Director in his work and issued a bulletin called " Memorandum on Kanna-

da research in Bombay Province " which is accredited as a good model for the inauguration of cultural research in North Karnatak. Excellent opinions were received from the scholars in and outside India complimenting the Director's keen insight and clear vision of the work ahead. Sri Panchamukhi started work, single – handed and in the course of a few months, two temporary Fellowships were given to him for training under him. Their term was only 2 years at a time. Sri Panchamukhi trained and utilised them to build up the research Institute to the best possible extent and while training them directly by assigning specific work of collecting and reading the inscriptions, literary manuscript works and other basic materials, he took them to field survey and gave practical lessons on the spot. Within the small funds at his disposal (not more than a few hundreds), he wisely planned the system of engaging temporary touring assistants for two months in a year and year by year collected through them a large amount of basic materials – manuscripts, inscriptions, sculptures, coins, and metal images, historical paper documents and himself spotted in his annual tours the ancient cultural sites in the North Karnatak for further exploration and excavation. Prehistory of Karnatak which was little studied after Bruce Floote, was now brought to the forefront in the programme of his researches and all phases of culture–Palaeolithic, Neolithic, Microlithic and Metal Age (Copper and Iron) cultures, – were represented in his discoveries of cultural sites – Herakal, Vadagaon– Madhavapur, Itgi, Khyad, Mensigi and a chain of sites on the Krishna, Tunga–bhadra, Malaprabha, and Bhima rivers. Thus, **Karnatak was given a definite place on the Archaeological Map of India for the first time.**

Rao Bahadur K. N. Dikshit, M. A., the Director General of Archaeology in India who had deputed Sri Panchamukhi on loan to the Bombay Government as the Director of Kannada Research Institute, wanted to examine the work of Sri Panchamukhi in the new area and visited the

Kannada Research Institute in May 1940 and February 1945. In the meanwhile, Sri Panchamukhi had made astounding discoveries of Vadgaon-Madhavapur Brahmi Prkrit inscription of vedic tradition, unearthed " Ukhapatra " (a sacrificial vessel) at Itgi, found out the Badami cliff inscription of Pulikesin I recording the construction of Vatapi–durga (Badami fort) in Saka 465 in beautiful Sanskrit and conducted the exploration of the Herakal and Vadgaon sites etc., which clinched the Director–General with absorbing interest, who, being pleased with the excellent record of the discoveries, and research, advised the Bombay Government to develop the centre with better resources of men and money under the enthusiastic Director Sri R. S. Panchamukhi. He proposed the necessity of starting " Karnatak Museum " for which Sri Panchamukhi had already collected a lot of useful materials–archaeological pottery pieces, beads, coins and palaeolothic and Neolithic relics, etc., and displayed them neatly with labels with charts and explanatory notes. As a mark of recognition of this pioneering work, Rao Bahadur Dikshit presented to the Kannada Research Institute unique sets of original relics of the Indus civilization including the seals and sealings, unearthed in the epoch–making sites of Mohenjo Daro and Harappa. The D. G. A. was delighted to know the future of Karnatak Research well–placed under the able guidance of Sri Panchamukhi and issued circulars to all circle offices under him to maintain active coordination with the Kannada Research Institute which had been doing excellent work in all fields of antiquarian research. To add to this output, Sri Panchamukhi had planned annual research lectures series by eminent scholars in India and this offered him full opportunities to rub shoulders with first rate research centres in India. Within a short period of 4–5 years, the Kannada Research Institute attained the status of a full-fledged research centre in India with wide scope for work. Within the meagre finances allotted to the Institute, Sri Panchamukhi had tectfully managed to achieve an amazingly

vast amount of work in different branches of the centre which he had conceived and started with fore - thought, namely, (1) Archaeological and Epigraphical section - exploration of sites and examination and collection of inscriptions, (2), Collection and study of literary Manuscripts, (3), Collection of coins, (4) collection and study of sculptures, metal images–Hindu–Buddhist and Jain, architectural models–paintings, etc. and (5) Collection of Historical documents in Persian, Modi, Kannada, Nagari, etc. All these materials which were collected by Sri Panchamukhi through "passion for research" as remarked by Dr. M. R. Jaykar in his visit impressions, were neatly arranged so as to make a good archaeological and cultural museum of Karnatak which Rao Bahadur K. N. Dikshit had envisaged in his first visit in 1940. Besides this, Sri Panchamukhi was recognised as a University teaeher for Post–Graduate Research in Ancient Indian History and Culture, Kannada Language and Literature. About a dozen Post–Graduates were guided by him and got Ph. D. degree in various subjects - Ancient Indian History and Culture, Linguistics, Literature etc. Sri Panchamukhi had designed to build up the centre as an all-round Seminar for research in all fields of study with original source–materials and he had fully realised his dream within a short span of 6–7 years with a satisfaction which a scholar like him could aspire for. In fact, the D. G. A.' s Rao Bahadur Dikshit and Dr. R. E. Mortimer Wheeler used to depute their Research Assistants and Research Trainees to visitthe Kannada Research Institute and spend with Sri Panchamukhi at least a week to know the different departments of research in the Institute. Dr. R E.M. Wheeler, a well-known scholar of international fame, who had succeeded R. B. Dikshit as D. G. A. of India in 1945, visited Kannada Research Institute in June 1945 and April 1947 and was immensely pleased with the high water-mark of research carried in all branches of the Institute. In his first visit, he recorded : " The Institute is alive and it realises the immensity and the high value of its task ". He announced in the public meeting at Dharwar (reported in the Times of India) that the only Department that was vying with his Department of Archaeology in India was the Kannada Research Institute and it was all due to the vision and capacity of the Director Sri Panchamukhi. He strongly recommended to the Bombay Government to upgrade the status of the Institute. In 1949, Dr. Zeuner, Professor of Geochronology in London University was invited by the Government of India to survey select sites of India to study their relics for fixing their chronology, and the Government of India had suggested that Sri Panchamukhi should lead the research expedition of Dr. Zeuner in the Karnatak area.

Accordingly Sri Panchamukhi toured the sites of the region with Dr. Zeuner, Dr. B. B. Lal, N. R. Deshpande, V. D. Krishnaswami and other scholars from different parts of India and explained the importance of the relics, unearthed by him in these sites. After his work in Karnatak area was finished, Dr. Zeuner reported to Bombay Government his high appreciation of the work done under the guidance of Sri Panchamukhi and recommended all support and encouragement to further build up the research centre. He observed : " This Institute has, within the short span of 10 years achieved much and its success is due to the vision, enthusiasum, initiative and capacity of its Director, Sri Panchamukhi. He has issued publications on his research activities which contain a wealth of new information. " Maha Mahopadhyaya Dr. D. V. Potdar, M. A., D. Litt., observes on the publications (27–7–1950) : " I have read your publications. your scholarship and labours both deserve the highest praise... Indeed your contribution to our knowledge is of a high order. " Sri M. Govind Pai wrote on 16th May, 1949 : " I am really astonished at the extensive and multifarious work you have achieved. All this out-turn is of no little account nor of little worth. It is of outstanding importance. I am full of thanks to you for this compendium of your patient but relentless Herculean labours spreading over these five years from

1941–46 ". Dr. M. H. Krishna states : " Mr. Panchamukhi is indefatigable and has proved his capacity to be a leader of research work in North Karnatak ". Sri S. Nijalingappa (former Chief Minister of Mysore State and now President of All-India Congress) was eloquent in praising the accomplishments of Sri Panchamukhi after seeing his work and publications in 1949. " To visit this Institute of which Sri Panchamukhi is the *soul and spirit* is both an education and an enlightenment... It was a pleasure to listen to Sri Panchamukhi as he went on explaining the origin and growth of man's effort to express himself in language and art. "

The reader is requested to peruse a few more opinions of scholars in ' The twelve years of Kannada Research in Bombay Province " and in the Progress Reports of the Kannada Research Institute, Dharwar (1939 – 1953). The Institute attained full status as an All – India full – fledged research and Post-graduate centre and became an asylum of research and an item of visit for scholars and tourists visiting India–particularly South India.

Thus far, Sri Panchamukhi's organising and building capacity which has brought credit to Kannada scholarship and initiative has been portrayed in this very brief survey. Since he has dedicated his whole life for study and research and his contribution to Indology can be known only by the work he has put in from the beginning of his career, it is found necessary to describe in this sketch, the origin and growth of the Kannada Research Institute which was started, nurtured and nurished by him next to his heart. The appreciative observations of scholars who have come in close contact with Sri Panchamukhi and his publications are a privileged record of Karnatak scholarship and honour for which every Kannadiga should feel proud.

Sri Panchamukhi was and is a member of the Research and Publication Committee of the Indian Historical Records Commission, New Delhi, Regional Historical Records and Monuments Committee, Mysore State, Museum and Archaeology Committee, Mysore State, Coordination Committee in Karnatak Literature and Culture, Mysore State, Post-Graduate Teachers Recognition Committee in Archaeology, Poona University, Post-Graduate Teachers' Recognition Committee in Kannada, Bombay University" Archaeology Sub-Committee, Kannada Encyclopadia, Mysore State, etc., etc.

In recognition of his wide scholarship and study of Sanskrit literature and Sastras, he was awarded by the All India Dharma Mahamandala of Banaras (Varanasi) the *biruda* of " *Vidyaratna* " in 1948 and the Swamiji of Sri Raghendrasvamimatha Sri Sri Suyamindratirtha-Sripadangalu blessed him with the title of " *Vidyabhushana* " in 1956 in the assembly of scholars at Mantralaya.

Sri Panchamukhi's researches are not limited to Archaeology and Epigraphy only. They cover a wide field to wit, Numismatics, Art and Architecture, Iconography, folklore, Kannada and Sanskrit literature, Indian and Dvaita philosophy, Religion and Devotional literature (Haridasa Sahitya) etc. His versatile genius is manifested in his publications which cover a wide range of subjects in Indology. They are listed reparately for the information of the readers and students of Ancient Indian Culture.

After retirement from Government service in 1953, Sri Panchamukhi has deen pursuing his researches with a single-minded devotion and at the request of the Karnatak Historical Research Society has taken up the research and publication department of the Society, Subsequently, the Society elected him as its Chairman and Chief Editor. In spite of the poor financial resources of the Society, he has been pushing through the researches in Karnatak History, art, culture and Kannada and Sanskrit literature. He introduced a new section in the Society, viz., School of Indian Paleography where the origin and evolution of Indian scripts are taught to the students with practical training. This is really a happy move of Sri Panchamukhi's genius to serve the Muse of History in all hes paraphernalia. This is a unique undertaking which deserver

support from the public as well as from the State and Central Governments.

Sri Panchamukhi has planned and prepared the scheme of writing the Political and cultural history of Karnatak in Kannada in three volumes, of which the first volume containing 650 pages (Demi Octavo) was published recently by the Karnatak Historical Research Society, Dharwar. This scheme of his is hailed by scholars as quite opportune. The Indian P. E. N. Bombay (September 1961) wrote : " Any one who has knowledgc of the fine workmanship of Sri Panehamukhi will readily agree that this ambitious research project is in exeellent care. Sri Panchamukhi has made a name for conscientious research, judiciousness of outlook and clarity and eompetence in formulation and presentation of theses arrived at. The authenticity of the texts of classics edited by him has seldom been questioned. "

The first volume which is now published has proved true to the expcetations of the scholars and is a monumental production of Sri Panchamukhi ; -well-documented, authentic and instructive, which brings credit to the author's wide scholarship and depth of vision.

II

*Now, it will be worthwhile to give the list of his publications — works, papers, contributions to research journals and souvenirs, etc., with a brief analysis of their contents for the information of the readers.

* This list is compiled by Sri A. R. Panchamukhi, B. E., Poona

(I) **After he joined the Epigraphical Department in 1925 : Descriptive Lists, Progress Reports, Volumes of inscriptions, etc.**

1—13 Descriptive Lists of Kannada inscriptions in Bombay Karnatak, South Kanara and Sattenapalle (Guntur District), etc., by R. S. Panchamukhi surveyed by him in 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 1935, 1936, 1937 and 1938-39.
Several hundreds of inscriptions were examined and their contents listed in the above catalogues : very useful for students of Karnatak History and Culture.

14. *Bombay Karnatak Inscriptions*, ***Vol. I part I,***
Edited with texts and hisorical Introductions in English (Joint Editor)

15. *A Guide to Hampi and Vijayanagara in Kannada*
A first attempt in Kannada with a historical and research background.

16. Coinage of the Vijayanagara Dynasties. A comprehensive study of the gold coins of the Vijayanagara kings published in the Vijayanagara Sex - Centenary Commemoration Volume, 1936.
(For other Papers and Articles published in research periodicals, see below)

(II) **After becoming the Director of Kannada Research Institute, Dharwar, in 1939 :**

17—19 Karnatak Inscriptions Vol. I, II, III (Part I) with historical introductions, Texts in Kannada, Translations and explanatory notes in English. Very useful for the history and culture of Karnatak.

20—24 Reports on the Progress of Kannada Research in Bombay Province :

I	Annual Report,	1939-40
II	,, Digest,	1940-41

III	Progress Report		1942–1946
IV	,,	Report	1947–1952
V	,,	Report	1953

All these Reports contain a mine of information on the study of the basic materials in the sections : (1) Archaeology and Epigraphy, (2) Museum, (3) Literary Mss. works in Kannada and Sanskrit, (4) Historical Documents in Modi, Nagari, Kannada and Persian, (5) Folk-songs, (6) Post-graduate guidance for Ph. D. degree, (7) Annual research lectures by distinguished scholars, (8) Opinions of the scholars on the Progress of Researches in Karnatak.

This is an amazing achievement of Sri Panchamukhi, which has thrown open for the first time, the hidden treasures of Karnatak History and culture from the palaeolithic to the modern time and presented a beautiful account of their distinctive stamp on Indian culture. Besides these, the reports contain independent articles on inscriptions, archaeological discoveries, art and architecture, coins, folk-songs, Manuscripts studies, etc., and are indispensable to the students of ancient Indian history and culture.

(III) Individual Works

25. *Archaeology of Karnatak* :
A comprehensive survey and study of the basic materials bearing upon Karnatak pre - history, and proto - history - the only book in the fiield.

26. *Virupaksha Vasantotsava - Champu by poet Ahobala* :
A rare Sanskrit Champu Kavya edited with a historical introduction, etc. This is a historical work depicting the car festival of the God Virupaksha of Hampi when Vidyaranya was present with his pupils. This is a useful historical poem and supplies many new details of contemporary events - political and social, which add to our knowledge of the first Vijayanagara Dynasty.

27. *Madana-Tilaka* : *Of Chandraraja (11th cent. A. D.)*
A classical Kannada work on erotics based upon the Kamasutras of Vatsyayana — edited with a historical introduction and different readings.

28. *Kavijihvabandhana* :
A Kannada poem on prosody (17th-18th cent A. D.) edited with a historical introduction on the development of Kannada prosody and the influence of Telugu *vadi* on it. Useful for the study of Kannada *chhandas* (prosody). Particularly, the introduction is illuminating and worth a study.

29. *Airavata* :
A Kannada-kavya ascribed to Kumaravyasa edited with an exhaustive introduction and readings, etc.

30. *Concordance of Indian calenders* : Synchronistic chronological Tables of Arabic, Hijari, Fasli, Saka and Christian years are given. Very useful for the verification of dates in historical documents in Modi, Persian, etc.

31. *Folk-Songs of Karnatak. Vol. I. (Karnatak Janapada gitagalu).*
The songs current in the homes of Karnatak region are edited and published with a historical introduction. They throw a flood of light on the customs and manners of the people of Karnatak. Useful for the study of Social history of Karnatak.

32. *History of Karnatak - a brief survey* :
A running account of the different ruling dynasties and their contribution to the greatness of Karnatak culture. Published in the Bombay University Journal, Vol. XVII Part IV, 1949, and in the Karnatak - Sanskriti - Darshana presented to Sri R. R. Diwakar.

33. *Pre-history and Archaeology of Karnatak* :

Published in the Karnatak - Sanskriti - Darshana presented to Sri R. R. Diwakar.

34. *Progress of South Indian Archaeology and Epigraphy during the past 25 years.*

Published in Progress of Indic Studies (1917-1942) by the Bhandarkar Oriental Research Institute Silver Jubilee, 1942.

35. *Progress of Historical Research in Karnatak during the past 25 years (in Kannada)*

Published in Prabuddha Karnatak Silver Jubilee publication.

36. *A Memoir on Gandharvas and Kinnaras in Indian Iconography*

A new study of the demigods in Indian art. Very useful to the students of Temple Art.

37. *Catalogue of Kannada Mss. works*

Deposited in the kannada Research Institute, Vol. 1, published with a historical introduction for each Ms. examined.

38. *Karnatak Epigraphy (in Kannada)*

A booklet with a brief sketch of the script, format, dating and contents of the Karnatak Inscriptions in Kannada and Sanskrit - a useful guide-book for the beginners in Epigraphy and palaeography.

39. *Pattadakal and its Sculptures*

Published in the K. N. Dikshit Commemoration Volume, by the Deccan College Post-Graduate and Research Institute, Poona.

40. *Karnatakada arasumanetanagalu :*

History of Karnatak Vol. I (up to 10th Cent. A. D.) In Kannada, jointly with Sri, N. L. Rao, published by the Karnatak Historical Research Society, Dharwar

41. *History of Early Kadambas (in Kannada)*

Published by the Mysore University, in Prabuadha - Karnataka Vol. XX, 1-2.

42. *An out-line of Karnatak Sculpture - Ancient period*

A work of original study of the styles of art evolved in ancient India with special reference to Chalukyan art : a first comprehensive attempt made to study Karnatak art : Published by the Karnatak Historical Research Society.

43. *Haridasa Sahitya* :

In Kannada (Royal 1/8, 400 pages). An exhaustive historical evolutionistic survey of the Bhakti movement in India with special reference to Vishnu-bhakti of the Haridasas of Karnataka, i. e., Dasakuta. A first scientific approach to the study of the Haridasas; gives the life and teachings of each Haridasa - Narahari-tirtha, Sripadaraya, Vyasatirtha, Purandaradasa, Kanakadasa, Raghavendratirtha, Vijayadasa, Gopaladasa, Jagannathadasa, Prasanna - Venkatadasa, etc., based on their respective songs, published by the Kannada Sahitya Parishat of Bangalore in 1953.

44. *An Introduction to Haridasa Sahitya (in English)*

Published by the author, contents of the above summarised.

45. *Sanskriti - Sangrama (in Kannada)* :

A historical review of the foreign invasions on India right from the Hunas and Mlechehhas of the Mauryan times to the British East India Company showing the superiority of Indian nation - hood. Interprets the war of Independeuce of 1857 as an out-break of the conflict of Eastern and Western cultures : published by the K. H. R. Society, Dharwar.

46. *Purandaradasara – Jivana charitra (Kannada)*
A Biography of Sri Purandaradasa – Father of Haridasakuta of Karnatak, – Based on the original songs and contemporary historical evidence – published by the Purandara Dasa Seva Samiti – Hospet.

47. *Daitya – Balaka Prahlada (in Kannada)* :
Based on the Bhagavata and other puranas, gives the life and teachings of Prahlada-a great Haribhakta, published by the Parimala Publishing House, Nanjangud.

48. *Tantradipika (In Sankrit by Sri Raghavendratirtha)*
A commentary on the Brahmasutras of Badarayana, edited with critical historical introduction in English, readings, study of important philosophical problems in Sanskrit and a summary of the contents of the Adhikaranas in Sanskrit; Very useful for the students of Brahmasutras, Published by the Karnatak Historical Research Society, Dharwar.

49. *Prabandha – Shatkam (In Sanskrit)*
Six rare un published Mss.,treatises on the Adhikaranas of the Brahmasutras, respectively by Sri Vijayindratirtha, Sri Sudhindratirtha, Sri Sumatindratirtha, Sri Vadindratirtha, Sri Dhirendratirtha, and Sri Pandita Panchamukhi Venkatacharya. Edited with historical Introduction and Summary of contents of the Adhikaranas in English, and Kannada; published by the Vrindavanam Office, Mantralaya, (A. P.) A very useful work for the understanding of the philosophy of Sri Badarayana.

50. *Brahmasutras of Badarayana (in English)*
Gives the teachings of the Sutras in a narrative form in the order of Adhyaya, Pada and Adhikarana : A booklet useful for the students of the Brahamasutras, published by the Pavamana Publication Series, Dharwar-7 (in Mysore State).

(IV) Research Papers, Memoirs and Articles Published in the Research Journals, periodicals and Souvenirs.

51. " Bittarasa " Legend on the Satara C. P. Grant seal: Its significance, published in Karnatak Historical Research Society Journal.

52. *Kotavumachigi Inscription of Vikramaditya V*
Published in the Epigraphial Indica Vol. XX (useful for the study of the System of Education in ancient Karnatak).

53. *Two Sinda Records from Beneahmatti (Ibid)* :
Gives the history of Sindas of Erambarge.

54. Sangur inscription of Yadava Mahadevaraya *(Ibid)*

55. Sangur inscription of Vijayanagara Devaraya-Maharaya *(Ibid)*

56. *Tandivada grant of Prithivi-Maharaja (Ibid)*
Useful for the history of early Chalukyas in the 6th–7th Century A. D.

57. Dayyamadinne plates of Chalukya Vikramaditya Satyasraya *(Ibid)*.

58. *Nilagangavaram inscription*
Of Ambadeva Maharaja : A Telugu inscription (12th Century A. D.). *(Ibid)*

59. *Three Inscriptions of Vaidumba Maharaja Gandatrinetra*
(Telugu), published in Epi. Indica (Useful for the Bana and Vaidumba history 7–10th Century A. D.)

60. Venkatapur inscription of Amoghavarsha I *(Ibid)*

61. Two Salankayana Grants *(Ibid)*

62. Dandapur inscription of Prabhutavarsha Jagattunga (published in Progress Report ' of Kannada Research Institute').

63. Hiremaganur Inscription of Rashtrakuta Indraraja *(Ibid)*

64. Badami Cliff Inscription of Chalukya-Vallabhesvara Pulikeshi I : Saka 465 (Digest of Kannada Research and Ep-Ind).
65. A note on the Mayalur plates of Vinayaditya Satyasraya - published in the Journal of Oriental Research, Vol. X.
66. Vadagon Madhavapur Prakrit Inscription of 1st Cent. B. C., published in the " Twelve years of Kannada Research in Bombay State " (1939–51).
67. Kolhapur C. P. of Vinayaditya Satyasraya, published in the Progress Report on Kannada Research.
68. Adur Stone Inscription of Kirtivarman (II): Progress Report on Kannada Research.
69. Kirukuppadur Grant of Kadamba Krishnavarman II, published in Annual Report of Kannada Research Institute.
70. Mudhol Copper Plates of Pugavarman : published *(Ibid)*
71. First Session Report of the School of Indian Palaeography, published by the Karnatak Historical Research Society, Dharwar.
72. Buddhist Art in Andhradesa - predecessor of Early Chalukya style–published in the Karnatak Historycal Review and the K. M. Munshi Commemoration Volume.
73. *Dolmens and Cairns in the Deccan, Karnatak and South India.*

    Published in the Bombay University Journal - paper read at the All - India Science Congress, Nagpur.
74. *Jainism in Karnatak and Bhatkal Finds* :
    Publishhd in the Silver Jubilee Volume of the Karnatak Historical Research Society. It gives a historical survey of the rise and spread of Jainism and Jain theology in Karnatak.

75. *Ukhapatra*
    A sacrificial vessel ; a unique relic of the age of sacrifices - published in the Progress Rcport of Kannada Research Institute, and the Gopalakrishna Commemoration Volume (Madras).
76. *Some Vijayanagara Copper Coins*
    Published in the All-India Numismatic Journal, Vol. V, pp. 49 ff.
77. *Arikesarin - patron of Pampa–Mahakav*
    Published in the Mythic Society Journal, Bangalore. It proves that Bodhan Chalukyas were direct desecndents of the main Chalukya line of Badami.
78. *Arikesariyu Pampanayugua*
    Published in the Kannada Sahitya Parishat Patrika. The conquests of the Chalukyas of Bodhan are narrated with a map of the extent of their kingdom and the genealogical tree of Kings.
79. *Dasa - prakaranagalu Of Sri Madhvacharya (in Kannada)*

    The ten prakaranas or philosophical manuals treated with a brief outline of their contents.
80. *Brahamasutras and Sri Madhva–Bhashya*
    (In Kannada) published in ' Jeevottama. '
81. *Abhanga Vitthala of Pandharpur* :
    (An Iconographical note) Vitthala image of Pandharpur is of Vishnu standing erect in *sama-bhanga* pose i. e., Abhanga pose; published in the Journal of the Bombay University, Vol. XXI, Part I, July 1952 and in ' Subodha ' in Kannada.
82. *Kumara-Vyasa: Date and Works,*
    In Kannada published in Abhinandane, presented to Prof. A. R. Krishnasastri.
83. *Two Sutras of Kesiraja's- Sabdamanidarpanu,*
    A critical linguistic study; published in Sahitya Parishat Patrika.

84. *Studies in the styles of Karnatak Architecture*
A sketch published in 'Samarpane,' to Dharmasthala Manjunath Hegde, 1950 (Kannada).

85. *Hospitals in Ancient India*
(English) published in Souvenir of the Medical Association, Hubli

86. *Archaeology and Sanskrit Literature,*
Paper read at the Visva Sanskrit Parishat, Bombay ; published by the Akhila Bhratiya Sanskrit Parishad, Lucknow, in the Gopinath Kaviraj Commemoration volume.

87. *Historical Remains of Pattadakal*
Published in the Progress Report of K.R.I, 1941–46.

88. *Kanakadasa*
(In Kannada) published in 400 years of Kanakadasa Souvenir, Mysore State Government Publication.

89. *Karnatak Art and architecture and their influence on the life of the people of Ancient Karnatak*
Published in the " Shriddhanjali ", Commemoration volume of Muliye Thimmappayya, 1957.

90. *Studies in the History of Ancient Indian Culture*
Published (in Kannada) serially in *Parimala*, a leading cultural Magazine of the Parimala Publishing House, Nanjangud. (From August 1960 onwards in 25 monthly issues). This will be pulished shortly as a separate volume.

91. *Sambandha-Dipika*
A new Sanskrit work of Sankararya–younger brother of Sri Trivikramapanditacharya on the Brahmasutras of Badarayana : Notice and critical study, published in *Primala*

92. *Problems of Philosophy*
(In English) publshed in Tattvavada, Vol. No. 5, October 1959, Gadag.

93. *Problems of Philosophy,*
(Ibid) Vol VIII, No. 1 and 2,(1961).

94. *Sambandha-Dipika*
Of Sankaraya (In English), Notice of a rare Sanskrit manuscript. *(Ibid)* Magha–February, 1966.

95. *Vaishnavism or Bhagavata-dharma*
(Ibid) May, 1963.

96. *Problems of Philosophy*
(Epistymology in Indian philosophy), *(Ibid)* January and February, 1961.

97. *Problems of Philosophy* – Truth and Error, *(Ibid)* April and May, 1966.

98. *Dvaita Siddhanta, a brief outline*
(Ibid) June–July, 1961

99. *Religion and Philosophy of Sri Madhva*
Published in the 12th year Commemoration Volume of Sri Sri Suyamindra Tirtha Sripadangalu, *Sattatvaratnavali*, Parimala Publishing House, Nanjanagud.

100. *Prameya – Sangraha* a Sanskrit work by Sri Raghavendratirtha. Notice of a rare hitherto – unknown work of the author; contents summarised; published in *Praimala.*

101. *Sri Nyayamrita of Sri Vyasatirtha*
A summary of contents of the First Parichchheda in Kannada : published in *Parimala.*

102. *Vyasatryada Praudhime*

(Greatness of Sri Vyasatirtha's triple works – Nyayamrita, Chandrika, and Tarkatandava) published in *Parimala*, the Meaning and Implications of the Statement *Anuktr-Kathanat-Kvapi* (Nyayamrita) of Sri Vyasatirtha, discussed.

103. *Vyasatrayada Praudhime :*
Some criticisms on the above article answered : Published in *Parimala.*

104. *Uddhava*
A character sketch – a devout servant of Sri Krishna based on the Bhagavata-purana, published in *Parimala*.

105. *Tatvaprakashika of Sri Jayatirtha*
A commentary on Madhva Bhashya ; Contents summarised in Kannada (First Chapter only), Published in *Parimala*.

106. *Sri Raghavendratirtha Gurusarvabhauma* :
Life and works : A lecture in Kannada delivered at New Delhi, on the occasion of installing the Painting of the Saint in 1955, published in *Parimala*.

107. -do- -do- Published in Jagrita-Karnataka : 1st September, 1964.

108. *A Biographical sketch of Sri Vyasatatvajna-tirtha* : published in *Tatvavada* (Gadag).

109. A Biographical sketch of Sri Pandit Panchamukhi Venkatacharya of Yerigeri known as Panchamukhi Acharya, *Tatvavada*.

110. *Sri Vadirajatirtha and his works*
(based on the inscriptions, literary sources and his works) published in *Karmaveer*, *1940*

111. *Bhagavata – Dharma :*
A critical analysis (Tatvika-vivechana), published in *Parimala*

112. *Bhagavata – Dharma* :
A historical analysis, *Parimala*

113. *Muktirnaija sukhanubhutih*
(Emancipation is the enjoyment of bliss), *Parimala*

114. *System of Education in Ancient India (in English)*
(Lecture delivered under the Sarasvati Upanyasa Mala, 1965, published below.

115. *Cultural contacts of India with the countries in the Far East*, (Lecture delivered under Vasanta Vyakhyana Mala) Poona, 1957, (Under publication).

(V) **Reviews of Books**

116. *Brahmatarka and Sri Madhvacharya*
By C. R. Krishnarao, review in *Parimala*

117. *Madhvasiddhanta – in Madhva's own words*
By B. N. K. Sharma, review in *Tatvavada*.

118. *Heritage of Karnatak Culture*
By Prof. R. S. Mugali – review in Bombay University Journal.

119. *Halumata – Darshana*
By S. B. Joshi, review in *Karmaveera*.

120. *Upasamhara – Vijaya of Sri Vijayindratirtha*
Published by the Parimala Pudlishing House, reviewed in Karmaveer of Hubli.

(VI) **Sanskrit Compositions, papers, etc.**

121. श्रीमदानंतीर्थभगवत्पादा: : A prose sketch of Sri Madhvacharya's contribution to Indian philosophy : published in *Parimala* – Issue of Srimad – Anandatirtha.

122. नक्षत्रमालिका : " Garland of Stars " : A bunch of 28 verses in different meters composed on the spot at Mantralaya on the biography of Sri Raghavendra Tirtha.

123. नूतनरत्नहार: : A bunch of verses composed on the spot at Haridwar on the occasion of Bhashya Mangala by Sri Vishvesatirtha Sripada of Sri Pejawar Math, Udipi, in the course of their sacred tours to Sri Badari.

124. कुसुममञ्जरी; (गुरुप्रशस्ति:) Verses composed on the spot in the assembly of Pandits before the revered Svamiji Sri Suyamindratirtha Svamigal, at Nanjangud (Published in *Madhuravani*)

125. श्रीसुयमींद्रतीर्थश्रीपादा: : A Prose sketch of the revered Svamiji Sri Sri Suyamindratirtha. Life and Contribution of the Swamiji to the spiritual greatness of the Madhva community : published in *Bhakti-Kusumanjali* of ***Parimala***.

126. Inaugural Address in Sanskrit delivered in the Ganesh Festival at Mantralaya (not published).

127. भक्तिप्रशस्ति: Presented to Sri Sri Suyamindratirtha Sripadangal on the Sixtieth year (षष्टिपूर्ति) festival at Mantralaya (not published)

128. Memorial Address presented to the (above) Svamiji at Dharwar and at Poona – Both composed by Sri R. S. Panchamukhi and published in the respective places.

129. श्रीधीरेंद्रतीर्थकण्ठहार: : A garland of fourteen verses in different metres in Sanskrit in praise of Sri Dhirendrathirtha at Ritti.

130. Introduction in Sanskrit to सुदामचरितम् by Sri Sali Ramachandrarao Dharwar.

131. Introduction to Brahma Ghatta Pranadeva Stuti by Pandit Ghuli Krishnamurthy Acharya, Bellary.

132. श्रीवरदेंद्रतीर्थप्रशस्ति: : A garland of Fourteen verses in different metres in Sanskrit in praise of Sri Varadendratirtha, Poona.

133. सद्रत्नमञ्जरी : A bunch of 21 verses describing the installation of Sri Sri Sujayindratirtha of Sri Raghavendrasvami Math on the pontifical seat by Sri Sri Suyamindra Tirtha Sripada in 1963, (composed forth-with).

134. स्तोत्ररत्नमाला : A garland of praise presented to Sri Vidyamanya Tirtha of Bhandarkeri Math and Sri Visvesa Tirtha of Pejavar Math (Udipi), at a grand Silver Jubilee reception at Gadag.

(VII) **Works in Manuscripts ready for Printing**

135. A History of India (in English)–rewritten : A running account based on the original sources – in 300 pages, typewritten half sheets.

136. *Brahmasutras of Badarayana* :
Text and transnlation with explanatory notes in English, (300 pages type-written half sheets)

137. *Jijnasadhikarana of Nyayasudha by Sri Jayatirtha* :
Topics summarised in English (150 pages).

138. Pre–history and proto–history of Karnatak.
(under print)

(VIII) **Works under Preparation**

139. Survey of Karnatak History from original sources in English in one Volume.

140. Five Ancient Cultures of the World and their mutual relations.

141. *Kumara Vyasa's Mahabharata : Characterisation*
Published in 'Arati' Sakri Venkappa Commemoration Volume Bagalkot.

142. *Cultural Contact between Karnatak and Maharashtra*
(A lecture delivered under the Vasanta Vyakhyana mala, Poona, on May 8, 1968.)

143. *Shri Vedavyasa— a prodigy of intellect and an Apostle of Harmony and Peace—*
A lecture delivered in Silver Jubilee celebration of Vyasapuja, at Poona, on 10–7–1968.

144. *My Rambles in Indology*
Speech delivered in reply to the Felicitation Address presented to Sri R. S. Panchamukhi by scholars at Poona on 30–6–1968.

145. *Saints of Karnatak and Maharashtra, their contribution to human progress*
Speech deliversd at the Sixtieth year felicitation of R. S. Panchamukhi, at Poona, in 1958.

146. *Monuments of Badami* :
A historical aud artistic study (50 pages)

147. *Studies in Indian Palaeography* :
A Comprehensive treatment of the evolution of different scripts current in India with special reference to Kannada alphabet – with charts and notes.

148. मूलमूवत्तेळु ग्रंथगळु : The Thirty-seven Works of Sri Madhvacharya - Summary and critical essays in Kannada.

149-150. Further volumes of the History of Karnatak in Kannada in the Karnatak History Series.

151. *Bellary belongs to Karnatak* :
Evidence before justice Mishra committee (K. H. Review, 1957).

152. Mysore and North Karnatak (K. H. Review, 1956).

N. B. Besides these, many more research papers and Radio talks in English and Kannada were prepared and published in research journals which are not noticed in the list.

SYSTEM OF EDUCATION IN ANCIENT INDIA[1]

Introductory

India is a land of hoary antiquity. She held a torch of light to the nations of the world, from the beginning of history or pre-history. In the Chalcolithic age (circa 3000 B. C.) to which the relics of Mohenjo-Daro and Harappa are assigned, Indian Commercial and Cultural contacts had spread far and wide, even to the distant countries on the Mediterranean. Whether the Harappa or the Indus Valley antiquities can be characterised as proto-Dravidian or Aryan, they exhibit a superior Culture that brought India a unique honour of leading the nations of the world, in that hoary age. Though we are not able to know definitely, the condition of society, religion, system of education, methods of worship, philosophy etc, of the Indus Valley people, it is unquestionable that the people then were probably spiritually advanced. This indicates that they must have had some provision made for the imparting of higher instruction to their children showing the right path to peace and happiness.

I Historical period : Sources of information

Coming to more definite evidences, we can gather information on the subject from the Vedas – the Samhita – Brâhmana – Āranyaka and Upanishads – and from the Smritis and the Purânas. The account of the foreign visitors, the Buddhist and Jaina Jâtaka literature as well as the

1 Lecture deliverd by Vidyaratna **R. S.** Panchamukhi under the auspices of the " Saraswati **Upanyasa Mala** " Dharwar, in 19¢4

Classical Sanskrit literature are replete with various kinds of references to the ideas and practices of education and educational systems in Ancient India. The greatest and direct evidence on the educational centres, management, and curricula of educational institutions of the teaching staff, disciplinary measures etc, is sought from the inscriptions ranging in date from the Mauryan to the late Vijayanagara period.

II Aims and Ideals of Education

India is primarily a religious country. She valued and still values spiritual force as a predominent power that moulds the course of movements in this Universe. The four-fold division of the society as Brâhmana, Kshatriya, Vaisya, and Sûdra, is designed to promote graded evolution, of the latent powers of man. The Tattiriya Samhita and Satapatha Brâhamana enjoin :—

जायमानो वै ब्राह्मण स्त्रिभी ऋणैः ऋणवान् जायते ।
यज्ञेन देवेभ्यो ब्रह्मचर्येण ऋषिभ्वः प्रजया पितृभ्यः ।।

that is to say, the Brahmana is born with three debts at his birth: he should redeem his debt to the Gods (देवेभ्यः) by performing secrifices (यज्ञेन); to the seers (ऋषिभ्यः) by studying the Vedas (ब्रह्मचर्येण) and to the Pitris (पितृभ्य) by procreating children (प्रजया). The Brahmans were therefore empowercd to perform the six-fold duties (षट्कर्म) viz; यजन–याजन, अध्ययन–अध्यापन, and दान–प्रतिग्रह. The other Dvijas (Kshatriya etc.,) were enjoined to do यजन, अध्ययन and दान only. Thus, अध्ययन (study of the Vedas and Vedic lore) was the primary duty of a Brahamana or Divija in general.

स्वाध्यायान्न प्रमदितव्यम् । तद्धि तपस्तद्धि तपस्तद्धि तपः ।

(तप्=आलोचने i. e. Study & meditation). Thc Study of the Vedas was the greatest duty of the Brahmana

जन्मना जायते शूद्रः संस्काराद् द्विज उच्यते ।
विद्यया याति विप्रत्वं त्रिभिः श्रोत्रिय उच्यते ।।

The Brahmana is extolled on account of his *vidya* (learning and spiritual knowledge) — not merely for his high birth. Noble birth, the Samakaras or the mind-tending ceremonies and the learning – all the three go to make a *Srotriya*. what is Vidya? The term is defined in the Bhagavata as सा विद्या या विमुक्तये, *that* is real *Vidya* which eontributes to the release of soul from the bondage or *Samsara*. It is further said that the remedy for escape from the ***Samsara*** is contained in the Vedas:-

अदुःखमितरत्सर्वं जीवा एव तु दुःखिनः ।
तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तते ।।

"All else (जड, मुक्त and परमात्मा) is griefless. The souls (जीवs in Samsara) alone are afflicted by sorrow. To release them from the affiiction, the ***Sruti*** (i. e. the Vedas) is functioning".

In the Atharvana Upanishad, *Vidya* is divided as परा and अपरा (द्वे विद्ये वेदितव्ये परांचैवापरा च । अथा परा ऋग्वेदो प्रजुर्वेदः etc.) (1) lower knowledge for wordly prosperity; and (अथ परा यया तदक्षरमधिगम्यते ।) (2) Higher knowledge for God-vision. In either case, it is apparent thus the Vedic study is repeatedly stressed and is stated to be an inviolable duty of the *Dvijas*. This konwledge or wisdom should be the highest aim of education. To attain this शास्त्राध्ययन, गुरुशुश्रूषा and सत्सहवास are recommended

द्यूतं पुस्तक शुश्रूषा नाटकासक्तिरेव च ।
स्त्रियस्तंद्री च निद्रा च विद्याविघ्न कराणि षट् ।।
–स्मृति चन्द्रिका–संस्कारकाण्ड.

गीती शीघ्री शिरः कंपी तथा लिखितपाठकः ।
अनर्थज्ञोऽल्पकण्ठश्च षडेते पाठकाधमाः ।।
–पाणिनीय शिक्षा.

वेदानां लेखकाश्चैम सर्वे निरयगामिनः ।

Learning through books is condemned. Gambling, study by means of written books (cf. पुस्तकशुश्रूषा and लिखितपाठक:), theatricals, laziness etc. are considered as obstacles to learning. It is said in the Mahabharata (V. 40, 4):—

अशुश्रूषा त्वरा श्लाघा विद्यायाः शत्रवस्त्रयः ॥

"not doing service to the elders, impatience and (self) flattery are the three enemies of learning (विद्या). Thus, real education should aim at the attainment of the highest goal of happiness revealed by the full–blown evolution of the latent powers of man, spiritual, mental and physical. The system of education in ancient India aimed at the accompl-i-shment of this ideal which ultimatlly led to G

III Vedic Period

In the Vedic period, the *Gnrukulas* were the seats of learning where children from high and low classes of society (i. e. *Dvijas)* flocked to receive instructions directly from the mouths of the teachers in the *Ashramas*' (hermitages). Selection of good pupils and competent teachers engaged the attention of the Vedic thinkers. The passeges like

आमायतु ब्रह्मचारिण: स्वाहा ।
प्रमायंतु ब्रह्मचारिण: स्वहा ।
यमायंतु ब्रह्मचारिण: स्वाहा ।
शमायंतु ब्रह्मचारिण: स्वाहा ।
दमायंतु ब्रह्मचारिण: स्वाहा ।

etc; show that the preceptors were anxiously waiting to receive qualified pupils trained in the practice of यम, दम and शम for higher instruction in the mysteries of the highest *tatva* or ***Parabrahman.*** It may be noted that Svetaketu was tested twice before admission to the sermon. There were a number

of smaller *Gurukulas* or schools where these preliminaries of यम, दम and शम were taught to the boys and practised. In many cases, the father used to give instructions in all the lores to his sons in home but for higher education the boy used to be sent to the *Ashrama* of a competent *Guru*. The strength of the *Ashrama* varied from one or two to ten thousands. The *Kulapati* (Chancellor of the University), had not less than ten thousand pupils studying under his control.

(मुनीनां दशसाहस्त्रं योऽन्न दानादिपोषणात् ।
अध्यापयति विप्रर्षिरसौ कुलपतिः स्मृतः ॥)

The sages Kanva and Gautama were such *Kulapatis*, in the epic period. Their residence was in the forest groves and the students lived in direct contact with their respective *Gurus*. It may be noted that the sage Gautama welcomed and fed thousands of students and learned Brahamins for 12 years when the country was overrun by drought and famine. One recalls to mind the happy incident of *Gurukulavasa* which Kuchela or Sudama spent in the company of Sri Krishna which are so vividly described in the Bhagavata Purana. The pupils were rendering physical service to their *Gurus* by collecting articles of food and fuel to their homes from the forest and tending their cattle etc, besides learning and reciting the lessons of *Sastras* taught by the preceptors. No fees were charged. On the other hand, stipulation of fees for tution was considered a grave sin leading to misery and grief in the yonder world. It was also considered a stigma in this world which lowered the status of the teacher in the estimation of the learned society. After the course of instruction is completed, some *Gurudakshina* in any form demanded by the *Gurus* was being paid. But it was not a legal obligation – only a moral understanding which the students considered it their duty to return to the teachers' obligation. Teaching and learning were purely religious duties which were performed with the highest spiritual ideals in view. Some time

the *Gurukula* (schools) for princes were located within the precincts of the capital as in the case of the palace school under Shandamarka who taught political economy and diplomacy (राजनीति and आन्वीक्षकी) etc, to Prahlada and his co-students the Daita children. The relations between the teacher and the pupils were cordial, sincere and sympathetic. The pupils would say " शिष्यस्तेऽहं शाधि मां प्रत्वां पन्नम् ।

"I am your pupil, teach me sir." The *Guru* would then test the qualifications and learning of the boy and if found deficient, he would be ordered to undergo a fresh course of training in the lower cadre until he became fit for the higher lessons. That is patent in the case of students like Svetaketu. The teacher, in his turn, would candidly say - if he was not competent to teach the boy - that he was not conversant with the subject and ask him to seek another teacher who was more learned than himself.

नाऽहमिदं वेद । यद्यवेदिषं कथं ते नाऽवक्ष्यमिति ।
समूलो वैष परिशुष्यति योऽनृतमभिवदति ॥
(–षट्प्रश्नोपनिषत्, V—I)

It may be noted that the teacher was feeding and maintainng the pupils in his care for which the kings and rich persons used to make handsome gifts of lands, provisions and money. The Teacher used to treat their pupils with affection and dignity as their own sons (पुत्रमिवैनमभिकांक्षन् = आपस्तंबधर्मसूत्र) But, if the *Guru* was haughty and behaved in a manner contrary to the religious conduct, there was no harm in deserting him (गुरोरप्यवलिप्तिस्य कार्याकार्यमजानतः । उत्पथप्रतिपन्नस्य न्याय्य भवति शासनम—महाभारत). It may be observed that one could change the teacher if a better and more worthy Guru is met (see the Brahma sutra :

॥ ॐ पूर्वविकल्पः प्रकरणात्स्यात्क्रियामानसवन् ॐ ॥—3, 3, 27.)

The use of cane was in evidnce in primary schools in the case of turbulent and obstinate boys. Prahlada was beaten with

cane by his Guru Shandamarka when he refused to accept the materialistic teaching of भौतवाद. The period of training lasted till the tuition was completed. In some cases (यावज्जीवमधीते विप्रः ।) the pupil remained as नैष्ठिकब्रह्मचारी and received instructions from his *Guru* till the end of his life. But that was in rare cases.

During the epic period, it is noticed that kings and chiefs made provisions for the living of the teacher by assigning specific salary. Bhishma is known to have fixed a salary for Dronacharya in return for teaching the Kauravas and Pandavas the science of archery. The ***Gurukula-vasa*** and study under a teacher was a pre-requisite qualification of a student to entera married life. The observance of four *ashramas* or orders of life was a normal course of training imparted to the student. The case was different with the Buddhist *Gurukulas* or the early medieval educational homes in Europe which admitted students to the Institutions to take them ultimately to the holy orders of monastic life after the course of education was completed. But here the primary plan of the Buddhists and the western educationists frustrated the very object of education which truly consisted in training the young boy through the stages of celebacy, married life and life of detachment and renunciation to become a highly cultured asset to the society, and not in deserting the society and joining the monastic order prematurely.

IV Buddhist period

After the Vedic and Puranic age, we come to the Buddhist period. The Buddhist also started *Gurukulas* as counter-parts to the Upanishadic Ashramas and admitted students with a view to training them for the propagation of their religion. Buddhism and Jainism were missionary in character and to attract large number of persons from the massess, they introduced a system of instruction in technical sciences, medicine, surgery and other useful arts, through

the regional languages and Prakrits. The Vedic seers had no doubt designed ways and means to preservc the health of the people by the development of spiritual powers in man. The Asvins were the divine Vaidyas who eradicated all aliments by their mystic healing powers. But the mind of the Vedic seers was turned to the investigation of the hidden mystic powers of God. So, they did not attach much importance to the technical sciences unrelated to spiritual lores. We have noticed above that the Atharvanopanishad divides *vidya* or learning into परा (higher or spiritual) and अपरा (lower or secular) The Vedas and the subsidiary lores such as शिक्षा (phonetics), कल्प (rituals), व्याकरण (Grammer), निरुक्त (Philology), छंदस् (Prosody) आयर्वेद (Medicine), धनुर्वेद (archery), and other useful scinces were taught to the students in the *Ashramas*, so as to convey both the aspects independently. But the latter sense (अपरा विद्या) was designed to lead to the primary import of God's Supremacy (ते एव परमा विद्या यदा विष्णोस्तु वाचका:—श्रुति:) Students were trained to interpret and see the hand of God in every activity–physical, mental or moral, in the former whereas in the latter, only secular aspect was stressed. The Buddhists, on the other hand, turned their attention to the latter aspect of study and introduced it in their educational curricula laying more emphasis on the material side. It was more or less the Buddhists who ushered in organised centres of education to spread their religion. Prior to this, Ashrama–system and Gurukulas were organised by private teachers on purely a spiritual plane. They commanded the highest respect from the masses as well as from the Royal house–holds. When the systematisation set in, there began to be deterioration in the high ideals of education. Education which was so long considered as purely a spiritual training was now made a hand-maid to the missionary zeal of the Buddhists and Jains. The Hindus also followed suit, but they tried to maintain its pristine spiritual character unaffected and unadulterated by the artificial encroachment of material sciences.

The University life in the Buddhist Colleges aimed at eradicating all earthly distinctions as prince or an ordinary boy. The rich and the poor alike were dressed in simple robes. The Tilumutti-Jataka describes the prince from Banaras as walking alone in the street of Takshasila enquiring about his teacher's dwelling, with an umbrella or sun-shade of leaves in his hand. The students were not allowed to keep any money with them. They had to leave every thing of their own in the custody of their teachers and could not spend any money for their comforts which were forbidden to student life. Their activities were strictly controlled by the rector without any distinction of high or low.

The food served by the Guru consisted of simple rice, butter, fruits and sweet melons which were provided by the philanthropic donors of the surrounding villages. Interesting details about student life in the seminars in ancient India are recorded in the reports of student travellers like Fi Hien, Itsing and Huen Tsiang etc (See *Pre–Buddhist India* by Ratilal Mehata and *University life in Ancient India* in Shri Venkateswara University Oriental Journal Vol II, parts I and 2 PP 43–62) As in Vedic *Gurukula*, the Buddhist seminars also aimed at spiritual education more than material gains. Since the systematisation and organisational patterns were introduced in the mass education of the Buddhist age, the old simple and purely spiritual ideals of education of the Vedic *Gurukula* began to be deteriorated.

V Ancient Indian Educational Centres

Under the Buddhist and Jain influence (6th cent B. C. to 5th cent A. D.) a number of educational centres arose. Takshasila, (Taxila), Banaras, Nalanda, Valabhi, Vikramasila (in Bihar) etc, were greatest centres of learning with international reputation. All these places were originally centres of Vedic education but were latterly occupied by the Buddhists and Jains. They were visited by the foreigners as students and as *itinerants*. The admission of students and

the courses of study, the boarding and lodging arrangements, the number of scholars and professors in schools and colleges, and their activities – all these are very interesting details furnished by the visitors and anticipate many of the latest innovations of the modern age. They maintained biggest libraries and attracted Chinese Buddhist monks like Fa Hien, Yuan Chang and Itsing. The strength of the monks at Nalanda was 10,000. The curriculam of study was catholic. Though the Nalanda University was purely Buddhist, it provided for the teaching of Vedas, Vedanta, Sankhya in addition to the usual Buddhist scriptures. They received foreign endowments e. g. from a king of Java.

In Western Indian Caves we find a large number of Buddhist Colleges particularly at Karle, Kanheri, Ellora and Ajanta. The Bhikshus lived in the remotest hill–regions with their pupils for whom cave cells were excavated with a Buddhist *stupa* and *Vihara* in the centre. The Satavahanas and the Cheta king Kharavela have dug long and extensive cave temples which served as centres of higher education in the 2nd and 3rd cent. A. D.

During the Gupta, Kadamba, Vakataka, Chalukya and Rashtrakuta periods of Indian History, we come across small and big schools and Colleges almost in every big village where instruction in elementary course of study,such as mathematics, literature, prosody, and rhetorics was imparted. Agrahara and Brahmapuri villages such as Kanchi, Salotgi, Badami maintained celebrated colleges which were flocked to by students of distant countries. It is worth noticing that colleges at Ennayiram, Tirummukkudal, Tiruvorriyur, and Malkapuram in the Deccan and South India, besides being residential, maintained hospitals to look after the sick and disabled. The Nagai temple college was noted for its hospital and library where medical staff and librarians were working on monthly and annual salaries. All these were residential colleges. reference is made to Bhattavritti and Akkarigavritti

inscriptions (see e.g. the Kotavumachgi inscription of Chalukya Vikramaditya V– Saka 935) which show that system of education in ancient India was divided into specialised and elementary courses. Bhattavritti was the gift for *Bhattas* or teachers learned in the *Sastras* whereas *Akkrigarvritti* was meant for teachers of elementary schools. Rules and regulations were framed for the maintenance of discipline among students. Dancing and dramaturgy were also taught to students in special colleges, The temple architecture and sculpture of which the best examples are found in Karnatak and South India had reached to highest excellence as a result of the special tuition imparted in the schools of artisan guilds in the ancient and medieval periods of Indian History.

The 15th and 16th cent A.D. witnessed the highest mark of progress in educational and Cultural instructions. The Vijayanagara kings revived the Vedic and Puranic learning by extending all possible patronage to gifted poets and philosophers. Hampi–Vijayanagara the captital of the Vijayanagara kings was a great educational centre where scholars from different countries assembled and discussed intricate problems of philosophy as well as material or social sciences. The great Saint-philosopher Sri Vyasaraja was the Chancellor of *Vidyapitha* (University) for which the kings and rich magnatcs lavished large sums of money for its growth. It may be noted that education was not restricted to Brahmans only. The technical sciences such as medicine, archery, warfare, Banking, trade, mathmetics, etc, were taught to all those students who were competent to grasp, practise and develop the subjects. Our culture was and still is homogenous and sublime. Due to various causes, unfortunately we have forgotten and missed the very kernel of our Culture, and are striving after chaff and straw-- the rights and privileges, in this artificial society. We must turn our eyes inward and learn to discover and experience the spiritual lustre on the bed-rock of which the edifice of *educational system* in India should be built up. We should

remember the Vedic convocation of the Acharya to his *Santaka* pupils, delivered just before they left the colleges. *The convocation Address of the Acharya* or Kulapati to the *Snatakas* or post-graduates on the eve of their departure from the *Ashrama* bears careful perusal by the students and teachers of the modern age :-

The Taittiriya Upanishad (I–II) contains the following text of the Address:—

वेदमनूच्य आचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजा तंतुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यं । धर्मान्न प्रमदितव्यं । कुशलान्न प्रमदितयम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव । आचार्य देवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो इतराणि । यान्यस्माकं सुचरितानि तानि सेवितव्यानि । नो इतराणि । ये के चास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रध्दया देयं । अश्रद्धया देयं । संविदा देयं । श्रिया देयं । ह्रिया देयं । भिया देयं । संविदा देयं ।

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षाः धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः । अथाऽभ्याख्यातेषु ये तत्र ब्राह्मणाः सम्मर्शिनः युक्ताः आयुक्ताः । अलूक्षाः धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् तथा तेषु तत्र वर्तेथाः ।

एष आदेशः । एष उपदेशः । एषा वे दोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवं चैतदुपास्यम् ।

" After completing the Vedic tuition, the *Acharya* commands the out-going students as follows :— " Speak the truth, practise righteousness; Do not forget the Vedic studies. Give what is desired by the teacher (as *guru* - *dakshina*) and (after entering the house-hold life) do not interrupt the continuance of your progeny (i. e, the pupils as well as the procreation of children). Do not deviate from the path of Truth and Righteousness. Do not ignore your welfare. Do not neglect your prosperity in this and the younger world. Do

not forget your Vedic studies and their tuition to the pupils. Don't give up your duties to gods (i. e. *Havya* - oblations) and manes (i. e. *Kavya* = *Pitrikarya*). Worship god through devoted service to mother and father (i. e. parents). Honour your teacher and the guests. Do only such acts as are incensurable and none else. You should respect the Brahmans who are your elders and well-wishers, with due honour of seat etc. You should make gifts to them with full faith in god. Even otherwise, you should give them duly, with full knowledge of their greatness, money, with humility, fear and a sense of superiority of their learning.

If you are doubtful about your course of action and behaviour, you should act in the foot-steps of the learned thinkers and knowers of Brahaman who have dedicated their life for study and meditation, who are righteous - minded and are intent on doing righteous acts - *Dharma*.

This is our command. This is our advice. This is the secret of the Vedic teaching. This is the Vedic ordinance. This should be accepted and acted upon implicitly.

The *Convocation Address* of the Kulapati of the technical Sciences is given in the *Vimana-Sthana* of the Charaka-Samhita and runs as follows. It deserves to be listened to carefully by all the medical practitioners and professionals of the modern age :—

अनुज्ञातेन प्रविचरता (त्वया) पूर्वं गुर्वर्थोपान्वाहरणे यथाशक्ति प्रयतितव्यम् । कर्मसिद्धि अर्थसिद्धि यशो लाभं प्रेत्य च स्वर्गमिच्छता त्वया गोब्राह्मणमादौ कृत्वा सर्वप्राणभृतां शर्माऽऽशासितव्यम् । अहरहरुत्तिष्ठता चोपविशता च सर्वात्मना चाऽऽतुराणामारोग्ये प्रयतितव्यम् । जीवहेतोरपि चाऽऽतुरेभ्यो नाऽभिद्रोग्धव्यम् । मनसाऽपि च परस्त्रियो नाऽभिगमनीयाः । तथा च सर्वमेव परस्वम् । निभृतवेशपरिच्छेदेन भवितव्यम् । अशौंडेन अपायेन अपाप सहायेन च श्रक्ष्णशुक्ल धर्म्यशर्म्य धन्यसत्यहित मितवचसा देशकालविचारिणा स्मृतिमताज्ञानोत्थापनकरणसंपत्सु नित्य यत्नवता च न कदाचित् .... अनपवादप्रतीकाराणां मुमूर्षूणां च तथैव असन्नि-

हितेश्वराणां स्त्रीणामनध्यक्षाणां च औषममुविधातव्यम् । न च कदाचित् स्त्रीदत्तामामिषमादातव्यम् । अननुज्ञातं भर्त्राऽथंवाऽध्यक्षेण आतुरकुलं .... चानुप्रविश्य वाङ्मनोबुद्धींद्रियाणि न क्वचित्प्राणिधातव्यानि । अन्यत्राऽऽनुरादातुरोपकारार्था दातुरगतेष्वन्येषु वा भावेषं न चातुरकुल प्रवृत्तायो बहिर्निश्पारायितव्याः । हृसितं चायुः प्रमाणमातुराय न वर्णयितव्यम् जाननाऽपि । तत्र यत्रोच्यमानं चातुरस्यान्यम्य वाऽत्युपधाताय संपद्यते ।

विज्ञानवतापि च नात्यर्थमात्मनो ज्ञाने विकत्थितव्यम् । आप्तादपि हि विकत्थमानादत्यंतमुद्विज्यंत्येके । न चैवत्द्यस्ति सुतरा मायुर्वेदस्य पारम् । तस्माद प्रमत्तः शश्वदमियोग मिच्छन् गच्छेन् .... कृत्स्नो हि लोको बुद्धिमतामाचार्यः शत्रुश्चाबुद्धिमतामेव । अतश्चामिसमीक्ष्य बुद्धिमताऽमित्रस्यापि यशस्यं .... पौष्टिकं ...... लौक्यमुपदिशत्वा वचः श्रोतव्यमनुविधातव्यं चेति ।

"While leaving the teacher, with his consent, you should please him with some honorarium (गुरुदक्षिणा) according to your means. In your future life, you should always think of the welfare of all beings including the cows and *Brahmanas*, so that you can have lucrative medical practice, earn money and reputation. You should always take care of your patients' health and should not betray them even at the risk of your life. You should not make approaches to others' wives and money; should be dressed in simple clothes. You should lead an innocent and frugal life and be always *polite*, *sweet* and quiet in your speech and actions. You should strive hard to increase your knowledge by constant study and practice and never undertake incurable cases, and administer medicine to dying patients. Similarly, female patients whose husbands or guardians are not present, should not be treated without their consent and not receive any inducements from them. You should not enter other's houses and engage in any dealings with women without the consent of their husbands except however when they are affected by diseases. You should not disclose to others, the secrets of your patients and not tell the patients that their end is near, as that would dis-hearten them, and hasten their death.

"Though you are proficient in your science you should not flatter yourself before others. Medical science is vast and nobody can be fully conversant with its secrets. Further, people would be disgusted to hear one's flattery before them. You should discriminate between good and bad and listen to the advice of elders and even of enemies if it conduces to your prosperity, and act accordingly".

VI Curricula and Method of Teaching etc.

We have seen above that in ancient days, education was imparted to the students in the houses of teachers or *Asra. mas*, usually located outside the precincts of the urban areas- In the course of time, the heterdox (pashanda) thinkers stepped into the field and opened the secrets of learning to the general masses. This led to the starting of public Schools and Colleges accesssible to all classes of people in the society, Still the Vedic traditions of *Gurukula Vasa* were maintained in spirit and the same old *Curricula* and method of teaching were continued like-wise. The subjects taught in the Vedic schools and colleges were usually the Vedas, Dharmasastras, (Sacred laws). Itihasa (history)- Purana (Mythology), Vaikhanasa Sutras (rules for the conduct of the reculses) *Pashanda-Sastra* (Social sciences and materialistic Philosophy, *Arthasastra* (Economic)*Anvikshiki* (Theory of Administration), *Sageeta* (Music) *Nritya* (Dancing), *Vadya-vidya* (Orchestra) besides the several systems of philosophy like Mimansa, Tarka, Vyakarana and Vedanta. *Milinda Panha* records that in Buddist schools etc., the following subjects were included in the curricula : *Sakuna vidya* (science of omens), *Svapna-Sastra* (science of dreams), breeding and rearing of dogs, deer,rats, birds etc, Ayurveda (medical science), *Sastra-Vidya* (Surgery) etc. Agriculture and Veterinary sciences found important places in the course of instruction. In the post-Vedic period, there was hardly any difference in the Vedic and Buddist seminars as regards the courses of instruction imparted in them. Like the Upanishads, Epics and cognate literature, the Buddist - *Jatakas* are replete with references to

education and methods of teaching. The Jatakas repeatedly speak of the three Vedas and eighteen *Sippas* (Silpas) as the subjects taught in the University. The *Sippas* are collectively mentioned as " Atthare–Sippani ", elephant science, medicine and surgery appear to be included in them. (see the story of Jevaka in the Vinaya Pitaka)

Most of the references in the Jatakas point to the student's choosing the *Sippa* of the science course for his study. The Vedic or theological studies are found to have been taken up by very few. In the majority of cases, the reference is to having mastered the " Sippas " (*Sabba - Sippani* uggunhitva) without any mention of the Vedic Studies. This fact indicates that teachnical education was more in vogue in the time of the Jatakas than Vedic or theological studies *J.B.O.R.S. Vol*, IV, PP. 156–59) It should, however, be noted that a Brahaman student studied the Vedas compulsorily as a religious duty; though for his livelihood or other reasons, he might recieve instruction in social or technical sciences. It is also apparent from some passages in the *Jatakas* that in addition to the ordinary course, a student was allowed to take up a special course in one of the *Sippas*. In the Asadisa *Jataka* (Vol. II 181) we are told that *Bodhi* Satta became peerless in the science of archery in addition to learning the three Vedas and the eighteen *Sippas*. Specialisation in one of the sciences was the aim of University education. Jivako went to Takshasila only for studying medicine and surgery. The King and rich magnets used to send their childern to foreign places like Takshasila etc. to complete their education by quelling their pride and arrogance and cultivatlng the spirit of brotherhood and humane outlook in the association of co-students coming from different parts of the country.

It may be noted that in ancient India, technical education (*Sippas*) was in great demand and was never neglected as is generally believed. On the other hand, it was encouraged. The greatest achievements of ancient India in all sciences and lores, art and arthitecture music and dancing, medicine and surgery, mathematics and statistics, economics and civics, science of warfare and administration etc, bear ample testimony to the all round beneficial system of education prevalent in the ancient period which brought to her, a unique honour of leadership in the comity of world nations. Besides specialisation in particular sciences of *Sastras* the general education had reached the highest percentage not met with in any part of the world. But every learning or tuition was based on the spiritual and religious back–ground which curbed the unequitable, disproportionate and baneful spread of materialistic spirit which has captured the mind of the modern student boding ill to the nation as a whole.

Now, a word may be said about the standard and method of instruction imparted in the Vedic and Buddist Universities. Huen Tsiang who visited the Buddist and Vedic Seats of learning in India in the 7th cent·early A.D.gives very interesting details about the curriculum and syllabus of instruction. A child of six years, says he, started the *Jiddhi* lessons (study of general information such as *tithi*, *Vara*, *nakshatra etc.*) and finished them in about six months. In his seventh year, he took up the book called " Twelve Chapters " (अक्षरपरिचयग्रंथ) and learnt the alphabets and scripts of different languages. Then, he was initiated into 1) शब्दशास्त्र (Grammar) 2) ललितकला (Fine Arts) 3) आयुर्वेद (Medicine) 4) तर्कशास्त्र (Logic) and 5) आत्मविद्या (Philosophy). In शब्दशास्त्र (Grammar) he committed to memory 8000 sutras of Panini or their abridged edition with 2500 sutras, 1000 sutras (?) Mundaka, Unadi, and Ashta, dhatu. In the eighth year, the sutras of Panini and Dhatu patha were completed in 8 months. By the 10th year, declension of nouns and conjugation of verbs. (Ashta - Dhatu) Munda, Unadi - Pratyaya, etc were mastered in three years. Before he attained his 15th year, he masterd the Kasika– Vritt on Panini and attained proficiency

in grammar (शब्दशास्त्र). To get full mastery over the subject, he used to study *churni* (Commentaries) on them by Bhartrihari, Vakyaapadiya of Bhartrihari etc. After his fifteenth year, he would set to study *Tarka* and *Vedanta* (अभिधर्म) The Buddhist were studying Vinaya sutra and other higher works. One is beuildered to note the astounding mastery of the student on the subject of his study and the deep cultivation of the feats of his memory along side astute thinking faculty, at such a young age.

In Nalanda and Valabhi Universities, religious texts of 18 Buddhist-divisions, *Hetu-Vidya* (Logic), *Sabda Vidya* (grammar), *Chikitsa-Vidya* (Medicine), *Atharva-Vidya* (Alchemy), Chemistry and military Science, Statistics. (सङ्ख्याशास्त्र). were taught. All these were for Brahman student. For other, *Vaisyas etc.* the art of testing and valuing precious metals, weights and measures, arithmetic, Veterinary sciences, agriculture, secrets of trade and Commerce, Scripts and languages were taught. The Kshatriyas recieved training in the use of arms, arrows, political science, diplomacy etc. The Sudras were instructed in agriculture, trade and warfare and also principles of civics, generâl health and sanitation.

Female Education

Education was imparted to girls by parents, in general home science and cultivation of spritual and religious outlook. Religious practices and ceremonies were observed by girls under the guidance of learned elders who explained to them the significance of every act or ceremony and its usefulness for the future prosperity of the family they will be wedded to. This indeed is a well-concieved plan peculiar to Indian culture and the woman who is the custodian of all finer qualities of the family will, thus, be duly trained in her child-hood to bear the heavy responsibility of her task successfully. Besides this general training, she was given instructions in higher sciences and philosophies, if she was

competent and entitled to recieve it. The Upanishadic examples of Gargi, Maitreyi, Vachakmi etc, who were occupied with philosphical discussions show that the wives of *Rishis* or Sages had access to higher education. Patanjali observes :—

एवमपि काशकृत्स्निना प्रोक्ता मीमांसा काशकृत्स्नी । काशकृत्स्नीमधीते काशकृत्स्ना ब्राह्मणी ।

A Brahman woman learnt the Mimamsa of Kasa Kristni. In the Kavya Mimamsa of Rajasekhara (9th century A. D.) it is stated that the princesses, daughters of State officers, dancing girls, and even family women were studying the *Sastras* and became poetesses :—

पुरुषवद्योषितोऽपि कवीभवेयुः । ....श्रूयंते दृश्यंते च राजपुत्र्यो महामात्रदुहितरो गणिका: कौटुम्बिकभार्याश्च शास्त्रप्रहितबुद्धय: कवयश्च । —काव्यमीमांसा

Here, *Sastra* would generally mean the technical science like Music, Dancing, Dramaturgy etc. Higher philosophy (Upanishad etc) was generally unsuited to her delicate constitution and to the more responsible task of family bearing which could not be neglected. Hence, a woman was, as a general rule, debarred from Vedic. She was recommended to study the *Sahitya*, ***Itihasa***, ***Purana*** etc. This judicious allotment of work and imparting of practical training to girls have conducted to the healthy production of noble mothers and brothers and sisters who have imbilbed and maintained with a tenacity of their own, the spiritual integrity of Indian Culture.

The Method of Instruction

Education was imparted direct and oral. We have seen above that पुस्तकशुश्रूषा and लिखित पाठक i. e. learning through books, were discouraged and condemned. Books were used probably to brush up the memory of the teacher. Instruction was given in the form of dialogues, i. e. short questions and

answers. See, e. g. dialogue between the sage Yajnavakya and Gargi in *Briupa*. During the Buddhist and epic periods, when schools were started, provision was made for residential and non-residential students who are given free education or on stipulation of fees in gold coins (*nishka*) according to the means of the pupils. Free students were required to render physical services to the teacher. There were day and night schools also. Jatakas contain references to the nature and management of such schools (see *Pre-Buddhist India from the Jataka Stories* by Rati Lal Mehta, *References to Education in the Jatakas*, J. B. O. R. S. Vol IV, PP. 148 of). *Lalita - Vistara* (4th century A. D.) refers to *Lipi - Sala* (Primary school) where students of six years were taught under a teacher.

लिपिशाला मुपनीयते स्म कुमार: । तत्र विश्वामित्रो नाम दारकाचार्य: .... तत्र गोपिसत्वापिष्ठानेन दारकाणां मातृकां वाचयतां ....

(10 th chapter). It is interesting to note that a Buddhist cave (1st century A. D.) in Udayagiri contains the following alphabets in Brahmi in *paint* on a wall of the cell, which were probably written by the student in the cell for his memory :—

ण, त, थ, द, ध, न । ण, त थ द ध न । ण । त थ द ध न ।
पफबभ । शसय ।

and so on.

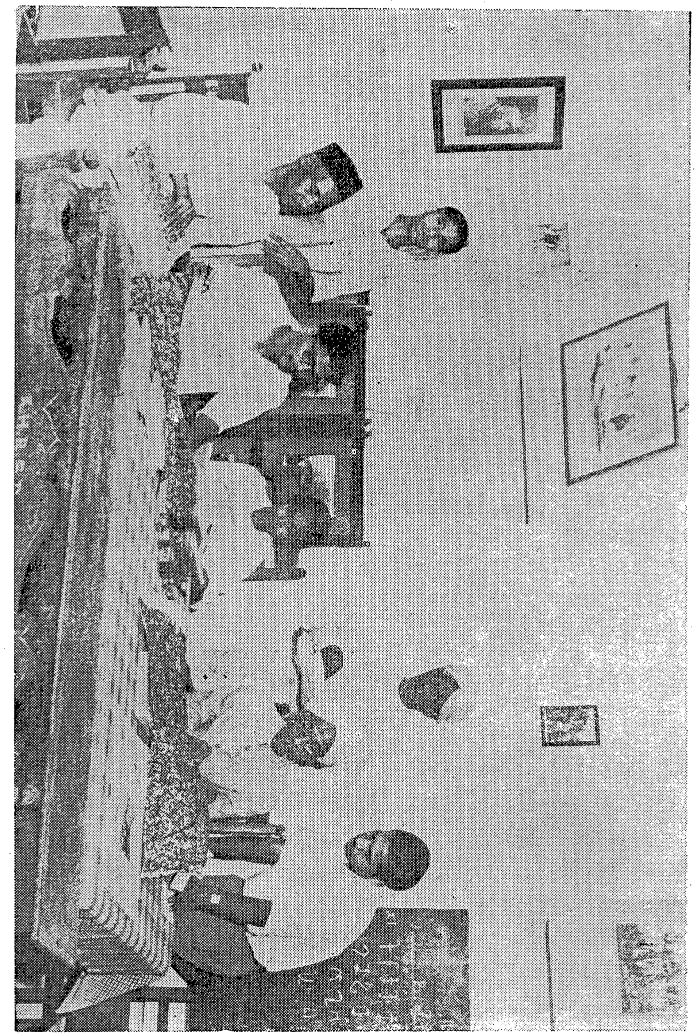
This shows that slates and books came into use in the Buddhist period. Inspite of such rare references to writing, the infants were trained to commit to heart and retain the lessons by repeated rumination (चितना). This practice was followed in higher Seminars also, where abstruse lessons in Tarka and other Sastras were taught mouth to mouth. But the device of commiting the *sastras* to writing was also adopted to preserve the continuity of traditional learning and to

check up the memory in times of need. Even as late as the beginning of the 20th century, oral instruction and recital by heart were common in the seminars of traditional learning and learning through written media (books etc) was discountenanced in learned circles. In the old method, the student could command mastery over the lessons taught by his teacher. But, this effective and arduous memory feat has fallen into disuse now and the pupil is made to fall back upon his note books to check up the correct-ness of the lessons learnt by him. He has developed a sense of diffidence and begun to feel nervous to take a bold step in his actions. It need not be added that the inscrutable powers of the mind which could grasp thousand and more items simultaneously (*Satavadhani*, *Sahasrwavdhani etc*) should not be allowed to rust by modern feeble remedies of teaching through annotations and committance to writing. The modern preponderant preference to note books has blighted the development of the mental and spiritual glow of man and enslaved the student to the artifice of unnatural remedies which should be discarded and the direct method of instruction adopted in schools and colleges.

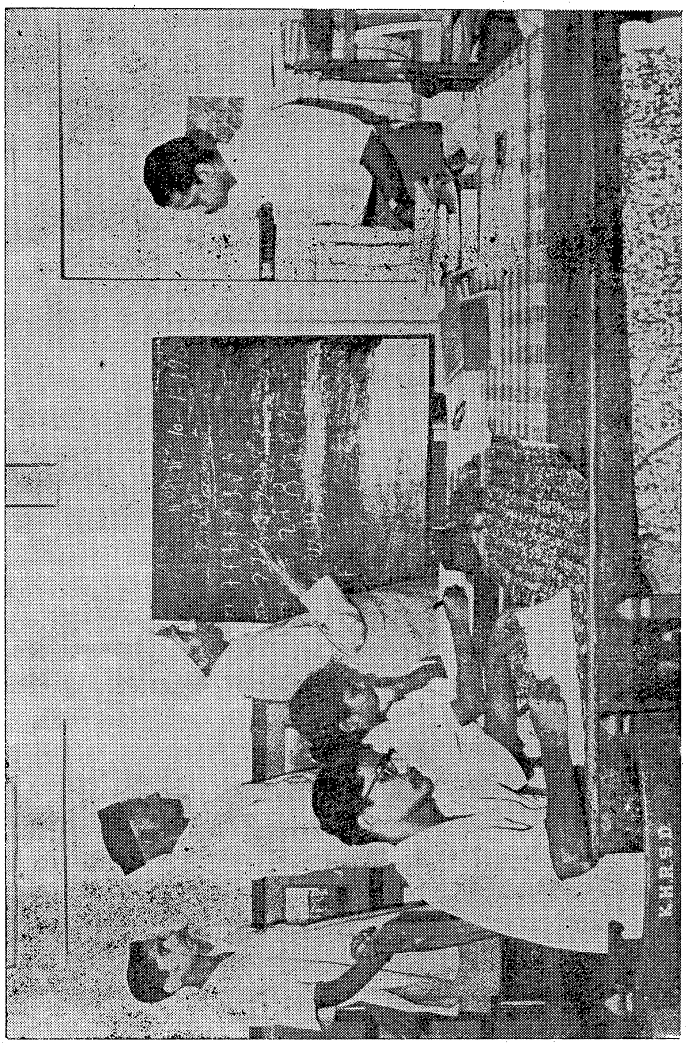
Conclusion

A life of rigorous discipline and continence is the primary qualification of a pupil. An examplary purity of conduct and serenity in the behaviour are stressed for the teacher. The system of education inculcated by the Vedic sages was continued through long ages until the rise of Buddhists and Jains in the 7the -6th cent B.C. when systematisation set in education, and schools and colleges began to be started to suit the needs of the times. But the sublimity and spirituality of the ideal Vedic education gave place to artificial and physical needs of the struggling political and religious missionaries. Still,the centres of the Vedic education tried to maintain their high ideals until the advent of the British rule in India, when Education was made a political weapon to put down the blazing spirit of freedom, and tighten

the ties of slavery on the subject Hindus. But now the circumstances have changed; political independence is gained. It is high time we revived the natural glory and potency of the dynemic system of Vedic education on spiritual lines and enjoy the spontaneous flow of innate pleasure, to which a competent aspirant is entitled



The Director guiding the students in deciphering the old inscriptions



The Director explaining the evolution of Brahmi Script

MY RAMBLES IN INDOLOGY*

I am overpowered by emotion at the spontaneous flow of love and affection which the scholars and citizens of Poona have showered upon me in their exalted speeches this evening. Really, I do not deserve the high encomiums expressed by them which, I am afraid, amount to flattery. Poona is a centre of learning and scholarship and has kept up its noble traditions even to this day. गुणी गुणं वेत्ति न वेत्ति निर्गुणः ।

The people of Poona transcend all narrow geographical barriers, and honour the goddess of learning in scholars from whatever region they might be hailing–with the same nobility of thought and expression and I feel happy to note that they have, with their wonted liberality of heart, magnified the small merits – if at all there be any – in me and honoured me with full heart in this huge assembly of scholars. But the honour you have bestowed upon me, Sirs, is really the *Puja* of the goddess of Sarasvati who has conferred upon you her choicest boon of critical faculty of appreciating the merits in others. It is this thought, that persuaded me to be present on this oeeasion and accept your hospitality and felicitations inspite of my many draw-backs and deficiencies. When Shri. A. V. Acharya, a social worker of Poona, first met me with a proposal of public reception to me by the scholars and cultural organisations of the place, I flatly refused his offer most thankfully and requested him to drop it as I always liked to

* Speech delivered by Shri R. S Panchamukhi, in reply to the address of Honour presented to him by the cultural organisations of Poona on 30-6-1968 (Sunday, Ashadha, Su. 5, Kilaka, Sam. Saka. 1890.)

remain behind the curtain. But Shri. Aralikatti Acharya knows, as a tactful organiser, how to handle the subject and insisted that the sincere wishes of Poona Intellegentia should be honoured by me. Then I reconsidered and thought to myself that the honour is really not to myself but to the Goddess of Sarasvati in me.

नैवाऽऽत्मनः प्रभुरयं निजलाभपूर्णः
मानं जनादविदुषः करुणो वृणीते ।
यद्यज्जनो भगवते विदधीत मानं
तच्चाऽऽत्मने प्रतिमुखस्य यथा मुखश्रीः ॥ — भागवत.

"God who is perfect and self contained, does not seek any praise from people who are ignorant. But the honour done to that Great Divinity will surely reflect on the doer as the decoration made to the orginal will embellish the image in the mirror ". Further, whatever praise you bestow upon me will directly go to the God in me; for as you are aware, सर्वदेवनमस्कारः केशवं प्रतिगच्छति । And so, I should join with you in offering my worship to the Goddess in all humility. I am now present here as an Archaka (अर्चक) worshipper and not as Archya (अर्च्य) – to be worshipped or honoured.

My contacts with Poona and its high traditions go back to as early as 1917, when I appeared for my matriculation Examination from the Poona Centre, though Belgaum was closer to Dharwar. It was only with the object of meeting in person Lokamanya Bala Gangadhara Tilak and paying our respects to him that I along with some of my friends chose the Poona Centre for Matriculation Examination. I still remember that memorable day when we had a talk with that great leader for more than an hour and returned home with the determination to dedicate our life for the cause of higher ideals. After Inter Arts at the Karnatak College, Dharwar, I joined the Deccan College for my B.A.,

and studied there for two years. But in February, 1921, just on the eve of the Degree Examination, I had to suspend my college Education in response to the Non-co-operation movement of Mahatma Gandhi. After passing M.A. in 1925, I began my research career in the Epigraphical Branch of the Archaeological Department in August 1925. Since then, I have been maintaining academic contacts with scholars all over India and abroad. I developed closer association with M. M. Dr. Datto Waman Potdar, a veteran Scholar and historian of Poona who with his sweet personality and inexhaustible fund of information is a moving Dictionary always ready to help the seekers after Truth with fatherly care and affection.

Gentlemen, I should be failing in my duty, if I do not express my sense of our family indebtedness to the Peshwas of Poona for their generosity and Patronage to my great grand-father Pandit Venkatacharya Panchamukhi who was honoured in an Assembly of learned Pandits with a grant of five villages and several privileges such as Palanquin, day-lamp, Seal etc., as *Vidya-dana*. During the British rule, however, all the villages except one were annexed to Government. Thus, our connection with Poona and Maharashtra are as old as the middle of the 18th Century A. D., nearly 200 years to-day. I look upon you as my brothers and sisters and I feel happy to be in your midst on this secred occasion.

With these preliminary remarks, I wish to entertain you, gentlemen, with my " Rambles in Indology " – particularly Epigraphy, Archaeology, Sanskrit Literature, Numismatics, History and Culture, during the last four decades and more, since 1925. When I joined the Epigraphical Department at Ootakmand, I had the good fortune of being trained in Epigraphical research under stalwart Epigraphists like Rao Bahadhur H. Krishna Shashtri, the then Government Epigraphist for India and Shri. K. V. Subrahmanya Ayyar, Superintendent for Epigraphy-both of whom were direct

pupils of that eminent German Scholar Dr. E. Hultzsch. My guides were hard task-masters who used to work along with me for 8–10 hours a day at a stretch without any restrictions of office hours, for transcribing the inscriptions from the estampages collected in previous years which were under publication. Though the work involved great physical strain, it was very interesting and instructive. That kept me on in the work. Very often, my neck and eyes were so heavily strained due to unbroken restless gaze at the damaged and unfamiliar writings of the old inscriptions, that tears of stress would drop down of their own accord from my eyes and the neck remained erect and senseless without being able to take bends or turns. I had to tone down my limbs slowly to their normal position. But, in the evening, I felt so happy as if I had gained some inaccessible treasures. My guides used to pity my plight in the beginning and remark that they too had to pass through this hard ordeal under Hultzsch and Venkayya, their masters, before they could become Epigraphists in the real sense of the term.

This was the routine of every day for years together. In the first two years only, i. e. by 1927, I was able to decipher several thousands of inscriptions in different scripts – Brahmi, cave–Alphabet, Archaic Tamil, Kannada, Telugu, Vatteluttu, Kol–Eluttu, Shell – characters, Sharada Script of Kashmir, Gurjara and Valabhi – as well as Pala and their derivatives. This initial hard training instilled in me a confidence to handle any writing on stone or copper plate of any age and from any region. Along side this training, my guides imparted to me the secret of the scientific methods of handling the basic materials and satisfied themselves at frequent intervals by testing my knowledge and capacity in editing the archaic documents.

I shall narrate to you only one instance of hardships and risks involved in the task of collection of Epigraphs in the village-war Eplgraphical Survey of the Bombay Karnatak.

I had to visit every blessed village—deserted, cut off from Railway and Postal communications – sometimes without food and water. It is in such god–forsaken tiny viliages that were once flourishing cultural centres, that rich harvest of antiquarian remains could be expected to find. In some cases, one has to meet unexpected obstacles in getting access to the epigraph though it is within sight. At Badami hill, about 200 feet high above the ground level, I noticed in 1940, traces of early writings in an inaccessible cavity in the centre, by standing on the opposite hill top. But, how to get at it and copy. The hill could not be climbed down from the top, nor scaled up from the bottom. It was a hard job for me. Then, I devised a plan. I engaged a body of honey collectors who were expert hill climbers. But the inscription cannot be copied by untrained persons. Only a trained technician could do it. My peon was such and he was ready to obey my orders. He was hung down by tying a rope at the waist and the rope was held tight by the honey collectors at the top. A bucket full of water and the box of copying instruments–brushes, ink, paper, dabber, etc., were also hung down to be within the reach of the copyist. Thus, my meek mechanic, hanging down in the air, was pushed back to the cavity by a bamboo stick and he copied that wonderful inscription within ten minutes swinging in the air in the dangerous condition. The honey collectors were all the while holding the rope tight. If they had loosened their grip, the man would have been hurled down in the crevice of the Hill. My peon and buckets, etc., were slowly dragged up the hill to the top. He fell unconscious for a while. He was immediately given first aid treatment. At the risk of life, only one estampage of the wonderful inscription could be taken. This proved to be the only genuine inscription of Pulikeshin I, grand father of the great Pulikesin II, containing the earliest mention of the Saka era (Though recently, a Vakataka inscription of Devasena bearing Saka date 380 is published in *Ep. Ind* vol. *XXXVII*, PP 1–4,–1967–68).

While deciphering and interpreting the old inscriptions, one has to caution against the temptation of importing modern ideas into old documents. Once it so happened that a collegue of mine read in a record of sixth century a dubious expression which he understood to refer to the ceremony of (लक्षदीप) festival to God Ishvara at Tiruvanna Malai temple. But this was quite a modern festival introduced during the Chola Time in the temple. On another occasion, one friend tried to read in an old inscription, the modern municipal administration, street lamps, water taps, latrine, etc., and wrote a big note on the system of municipal administration in the ancient period. Actually, there was no such reference in the inscription. So, unless one is fully equipped and trained in the methods of proper handling of the old documents, he should not meddle with them and mislead the scholars with wild speculations.

Students of Epigraphical research might be aware of the tough controversy that raged between Fleet and Rice–both expert Epigraphists–for long years. Fleet did not believe in the genuineness of the Western Ganga records and dubbed them as spurious. He thought that the Western Ganga Kings were fictitious and never lived in flesh and blood. Rice, on the other hand, maintained that the family did live and ruled over the Gangavadi– 96000 country comprised in old Mysore. He endeavoured to establish its authenticity by the discovery of numerous copper plate grants in the region. This controversy devoloped into a personal contest and Fleet once wrote to Rice – "Dear Friend, Give up the Gangas and I will do anything for yon". But Rice was determined to prove his thesis. In the meanwhile, a curious thing happened which, further strengthened the hands of Fleet. Taking advantage of this quarrel, a Pandit working under Rice, to please his master, managed to forge a copper plate grant purporting to belong to the old Ganga king Sripurusha, with the help of a skilful goldsmith in his village. The size, number of plate,

seal, type of script, and the format of preamble, etc., would exactly correspond to the contemporary copper plate grants of the region. For, the Pandit was himself a good epigraphist being trained under Rice. Then, the Pandit threw it in a ruined well and covered it with debris. In his next annual tour, he pretended to dig the well and expressed surprise, mixed with joy, at the discovery of the copper plate grant. Immediately, he presented the plates to Rice who was immensely pleased at this unexpected discovery. He wrote an article on it and challenged Fleet to prove its supriousness. Fleet was an astute palaeographist. He set himself to examine the writing, letter by letter, signs and symbols of different vowels and consonants He was convinced that the record was a forgery of the late ninenteenth century and sent a rebuff to Rice with a detailed note on the script of the plates. Rice could not find a way out of it. He threatened his Pandit to disclose the truth. The Pandit narrated the whole story of his mischief and begged pardon. Rice openly apologised to Fleet stating that his Pandit was a man of " loose screw " and his mischief misled him.

Rice was smothering under this discomfiture and was biding time to fortify himself with better evidence to prove his thesis. In his next annual tour, he chanced upon an archaic copper plate grant, this time really genuine, at Penugonda. He edited the record in Ep. Ind. XIV, under the caption 'Penugonda Plates of Ganga Madhava III.' Now, Fleet was satisfied about its genuineness and in his detailed note published in the Journal of the Royal Asiatic Society of Great Britain & Ireland for 1915, exclaimed with surprise that at last a gennine Ganga inscription was got. He had to admit the existence of the Ganga dynasty as a ruling royal family in Mysore. The controversy ended, but, it was a boon to the researchers in Epigraphy. The writings of Fleet and Rice on the niceties of scripts on stone and copper plate records are worth a study. Fleet has prepared a chart of test letters which is very useful to determine the spuriousness

or otherwise of a record and to fix up its age approximately. These test letters are *a, i, r. kh, n, j, y, s, etc*

In this context, I wish to refer to one interesting point in the decipherment and interpretation of ancient inscriptions. When I was working in the Epigraphical branch at Ootacamund, in about 1928, the famous Nagarjunakonda inscriptions were discovered and their estampages were sent to our Office for decipherment. They were passed on to the South Indian Section. I read all the beautiful records and prepared their transcripts which are still preserved in my files. Later on, they were entrusted to Dr. Vogel for editing. Dr. Vogel prepared his own transcripts with long introductory notes on them and sent them for publication in *Ep. Ind.* The article came to me for scrutiny as usual. I compared my transcrpts with his readings and except at two or three places his editing and interpretation were quite perfect. He had read one expression as *Chali-Kiranaka* and tranlated it as cool-rayed (i. e. moon). The then Government Epigraphist for India Dr. Hirananda Sastri consulated me on this point. I told him that the compound of two dissimilar words—one Kannada *Chali* and another Sanskrit *Kirana* is inadmissible in grammer and cannot be accepted. I suggested the expression should be read as '*Chaliki-Rennanaka*' and translated as 'Scion of the Chalki family'. The existence of the early Chalukya family in the West Coast in the III-IV eentury A. D. is now proved in history.

Gentlemen, I now turn to rich treasures of epigraphical research which have added grace to Indological studies. Unlike Archaeology proper, which admits of a wide margin for speculation, Epigraphy is a definite Science which can be relied upon for making out the History of our country precisely. But, Archaeology if handled by competent scholars would carry us to hoary antiquity and clear the mists shrouding the glorious history and culture of our country. Thanks to the sustained efforts of eminent scholars like my frind Dr. H. D. Sankalia who have unearthed valuable materials of

outstanding cultural interest, the content of our knowledge about Indian Pre-history and Proto-history has been made rich. Dr. Sankalia has done yeoman service to the cause of Indian Archaeology and by the dint of his scholarship and tenacity of purpose has carved out for himself an honoured place among the galaxy of archaeologists in the present century. It is a special pride and honour for me to know that my old friend has been recently awarded the Nehru Fellowship to conduct co-ordinated research in ancient Indian culture and archaeology and I wish him all success and prosperity in his mission.

Even in Epigraphy, we have to wade through many jungles and avoid pitfalls before we reach our destination. We have many unknown regions in it as for example, the decipherment of the Mohenjo Daro or the Indus Script. Recently, attempts have been made to decipher this enigmatic writing but no final solution has been reached so far. I for one, think that all alphabets were evolved out of pictographs and the Indus Script represents one early stage in the evolution. An old Sanskrit work called *Tattvanidhi*, a compilation of ancient Tantra Literature gives some hints and stages of evolution of alphabets. The figures of Brahma, Vishnu, and Mahesvara with their peculiar weaspons and ornaments are slowly reduced to alphabetic symbol, as e.g.–*Om* (ॐ) is shown to be the abbreviated form of seated Vishnu with conch and discus in his hand. Similarly, most of the basic letters are traceble to be pictures of deities of the Puranic Pantheons. The Puranas contain the germs of Vedic Ideology (इतिहास-पुराणाभ्यां वेदं समुपबृंहयेत् ।) So, I would suggest that the subject should be handled from the psychological and physiological principles of evolution. The Etruscan alphabet, scratches on burial urns, Vikramkhol inscription (considered spurious by some) and old Mauryan alphabet represent some important land-marks in the evolution of writing from the pre-historic to the historic period. I am going to present my views

on the subject in my forthcoming book "Studies in Indian Palaeography".

Inscriptions are an important source material for reconstructing the history of India. I shall relate to you a few interesting points in my studies of Epigraphs bearing upon Sanskrit literature, Numismatics, History, Religion and Philosophy, etc., Unlike the literary manuscripts written on perishable materials, the inscriptions preserve the original texts in tact. The Mss are likeiy to be tampered every time they are recopied by scribes. We have a graphic description of the tampering of Mss given in the Mahabharata Tatparya Nirnaya, by Sri Madhvacharya :

देशे देशे तथा ग्रंथान् दृष्ट्वा चैव पृथग्विधान् ।
यथा स भगवान् व्यासो साक्षान्नारायण: प्रभु: ॥
जगाद भारताद्येषु तथा वक्ष्ये तदीक्षया ।
कुर्यु: क्वचिच्च व्यत्यासं प्रमादात्क्वचिदन्यथा ॥
अनुत्सन्ना अपि ग्रंथा: व्याकुला इति सर्वश: ।
उत्सन्ना: प्रायश: सर्वे कोट्यंशोऽपि न वर्तते ॥
ग्रंथोऽप्येवं विलुलित: किम्वर्थो देवदुर्गम: ॥ —भा, ता. नि.

My friend Dr. R. N. Dandekar a grat Sanskrit Scholar who is responsible for the completion of the critical edition of the Mahabharata on behalf of the Bhandarkar Oriental Research Institute knows the difficulties of collating the different readings of the manuscripts to constitute the correct original texts. The study of ancient literary manuscript works and inscriptions shows that Sanskrit was a live medium of expression in technical studies and was thus, a spoken language in higher society in India from the earleist time of Indian History. The expression वेदान्नो वैदिका : शब्दा: । सिद्धा लोकाच्च लौकिका: । of Patanjali shows that *Loukika* or Sanskrit idiom was current as a vehicle of expression in his time. Yaska's Nirukta also इवेति भाषायां । ……नेति प्रतिषेधार्थीयो भाषायां …….. points to the same conclusion. Herc, Bhasha and Loukika are used in the

sense of spoken language. Patanjali gives a conversation between a cobler and his customers in Sanskrit, which adds strength to the opinion that Sanskrit was the spoken language in ancient India. A brick inscription found in Central Asia—the late R. B. K. N. Dikshit was telling me—contained a Vedic passage in Cuneiform script of the seventh Centuary B. C. with a brief commentury on it :

कस्मै देवाय हविषा विधेम ।
क इति प्रजापति: । स इमा: प्रजा: पिपर्ति ॥

(I have not seen this inscription personally).

From this, it may be surmised that Sanskrit was understood by the people in that early period in Central Asia. Sir Auriel Stein has rendered great service to the cause of Indian Epigraphy by exploring the historical and literary remains in Central Asia and Eastern Iran. The earliest manuscripts in his colletion are written in the Brahmi script of the Northern Gupta Style in mixed Sanskrit. Some passages in this material have been identified with the texts in वज्रच्छेदिका, सुखावलीव्यूह, प्रज्ञापारमिता, ललित विस्तर, दिव्यावदान etc. —all Buddhist works. One of the passages reads : अथ खकु भगवान् शाक्यमुनिस्तथागतोऽर्हत्सम्यक्संबुद्ध: समत्वमेव बहुजनहिताय प्रतिपन्न एवाचित्यगुणधर्मै: etc.

This proves that the Buddhists had travelled to Central Asia in some ancient period to propagate their religion in the region and employed Sanskrit which was largely influenced by the Khotanese and Prakrit, as a vehicle of expression. We should remembert that the large number of Ashokan Edicts of the Third Century B. C. in Brahmi Script and Prakrit were Prakrit versions of the Sanskrit originals showing thereby that Sanskrit was the official court language in Mauryan times.

The value of inscriptions for the history of Sanskrit literature is inmense. I wish to take a small ramble in the

beautiful garden of Epigraphical treasures and engage you for a while. It may be noted that the Indian culture spread in the eastern country through the medium of Sanskrit. The mounggum gold plate Prakrit inscription in Burma, a stone inscription of Buddha Gupta in Malaya Peninsula which is written in Brahmi characters and Sanskrit language of the 5th Centuary A. D., Kuti Yupa inscription of Mulavarman in Sanskrit and Southern Brahmi of the same period in Borneo, the Jamba and Tugu inscription of Purnavarman in the same script and language in Java, Vocanu rock inscription of the second and third Century A. D. in Sanskrit and Southern Brahmi in Champa (South Annam) in Eastern parts of the Indo-Chinese Peninsula-to quote only a few records-show that Sanskrit was intellegible to the people in those areas in ancient period. One inscription from Champa (South Annam) has a beautiful verse :

यत्किचिद्रजतं सुवर्णमपि वा सस्थावरं जंगमं ।
कोष्ठागारकतो धनं प्रियहितं सर्व विसृष्ं मया ।
तदेवं मयाऽनुज्ञातं भविष्यैरपि राजभिरनुमंतव्यम् ।

Even in India, the Besnagar Garuda Pillar inscription of the 3rd-2nd Century B. C. records that Holiodorus the Greek Ambassador erected the Garuda-dhvaja Pillar for Vasudeva, God of Gods. (देवदेवस्य).

The last part of the inscription contains the following passage :

1 त्रीणि अमृतपदानि सु अनुष्ठितानि ।
2 नयंति स्वगं दम चाग अप्रमाद ||

This may be compared with the verse in the सनत्मुजातीयपर्वन् of the उद्योगपर्वन् of the Mahabharata :

दमस्त्यागोऽ प्रमादश्च एते ष्वमृतमाहितम ।
तानि सत्वमुखाव्याहु र्ग्राहृणा ये मनीषिण: ।

We have in the Bhagavad Geeta :

यज्ञदानतप : कर्म न त्याज्यं कार्यमेब तत् ।
तानि सत्वमुखान्याहुर्ब्राह्मणा ये मनीषिण : ।।

Again, the बृहदारण्यकोपनिषत् has a similar passage तदेतदेवैषा दैवी वागनुवदति । स्तनयित्नु : ददद इति । दाम्यत दत्त दयध्वमिति । तदेतत्त्रयं शिक्षेत् । दमं दानं दयामिति । This shows that Vedic tradition continued in the post-Vedic period of the Besnagar stone record i. e. 3rd-2rd Century B. C.

In my Epigraphical tours, I made an important discovery of a huge hexagonal Yupa stone pillar at Vadgaon Madhavpur near Belgaum containing inscription in Prakrit and Brahmi characters of the 1st Century B. C. The record commemorates the performance of Vedic sacrifices like Vajapeya and Kratus(ति वाजपेययायिस अनेककतुकस ।)by a Brahman of the Kashyapa Gotra, (कसपयगोतस). This disproves the belief of some scholars that Indian Epigraphy started with Buddhism. Similarly, the Satakarnis were considered to be Buddhist in persvasion by some historians. But a close examination of the Nasik and Nana Ghat cave inscriptions reveal that the Satakarnis or Satavahanas were staunch followers of the Vedic religion. King Satakarni, grand father of Siri Pulumavi, is extolled as एकधनुधरस एकसूरस एक ब्रह्मणस रामकेशवाजुन भीमसेनातुलपराकमस । He performed several Vajapeya and other sacrifises. Since the Vajapeya sacrifice could be performed by Brahmans only, it follows that Satakarnis were originally Brahmans like the Kadambas of Banavasi who latterly became Kshatriyas by profession (प्रतिकृत स्वाध्यायचर्चापर).

The discovery of the Badami Cliff inscription mentioned above is important in many ways:—

It reads:—

स्वस्ति शकवर्षेनु चतु:शतेषु पंचषष्ठियुतेषु ।
अश्वमेधादियज्ञानां यज्वा श्रौतविधानन: ।

हिरण्यगर्भसंभूतश्चलिक्यो वल्लभेश्वर: ।
धराधरेंद्रवातापिमजेयं भूतये भुव: ।
अधस्तादुपरिष्टाच्य दुर्गमेतदचीकरत् ।।

"Hail ! In the Saka year 465, the Chalukya Vallabhesvara, performer of Asvamedha and other sacrifices, according to Sruti rites, giver of Hiranya garbha gifts (one of the sixteen Mahadanas), made the great hill-fort of Vatapi-inaccessible from the top and from the bottom".

(Recently some Vakataka and Abhira records are discovered which contain still earlier Saka dates e. g. Hisse-Borala inscription of Devasena : Saka 380, Ep. Ind. vol. XXXVII, 1967-68. P.—1—4)

This is the earliest and the only genuine inscription of Pulikeshi I grandfather of the great Chalukya Emperor Pulikeshi II. The first and earliest mention of Saka year in South India is contained here. It also refers to the performance of Ashvamedha and other sacrifices according to the *Sruti* injunctions (श्रौतविधानत:). In this connection, I would draw your attention to my third important discovery viz., of an Ukhapatra, a sacrificial vessel used in the Garuda Chayana sacrifice for carrying fire to the altar *(Vedi)*. This is a beautifully decorated oval-shaped earthen vessel with knobs or *Stanas* on the outer side as required in the Vedic Texts. It was found in a brick built pit in a mound on the banks of the Tungabhadra at Itgi in the old Shirahatti Taluk. My identification of this pot with the *Ukhapatra* roused much controversy among scholars. When I first intimated this to the late R. B. K. N. Dikshit, the then D. G. A., he ridiculed it and cautioned me against such wild surmises; since, he said, no actual sacrificial implements had so far been discovered in any part of India. But, I was convinced of the correctness of my identification. To prove my thesis, I ransacked all the Vedic Sacrificial Texts and hit upon a graphic description of the

vessel given in the उखा संभरणकाण्ड of the शतपथ ब्राह्मण, आपस्तंम्बश्रौत सूत्र and तैत्तिरीय संहिता, सत्याषाढीय शुक्लयजुर्वेद ।

उखां कृणोतु शक्त्या बाहुभ्यामदितिर्यथा ।
माता पुत्रं यथोपस्थे साग्निं बिभर्तु गर्भे आ ।।
व:जसनेय संहिता —XI Chapter

I prepared a detailed note quoting Vedic Texts and sent it to Shri. Dikshit along with a photograph of the pot for comparision. Shri. Dikshit wrote to me a personal letter : " Dear Mr. Panchamukhi, I am thoroughly convinced of your arguments and of the correctness of your identification. I withdraw my remark to you made in my previous letter. Please bring this unique *Ukhapatra* to the Hyderabad Session of the All India Oriental Conference where it could be exhibited to the scholars assembled. "

Accordingly the pot was taken to the conference and explained.

Now, I divert your attention to the value of inscriptions for the History of Sanskrit literature. The Mss. and inscriptions found in Central Asia and the Eastern Countries like Champa, Cambodia etc., have considerably enriched the content of our knowledge about the glories of ancient Indian literature. Inscriptions furnish definite clues to determine the date of classical poets like Kalidasa, Bharavi, Magha etc. The famous Aihole inscription of Pulikesin II dated 634 A. D., is the first earliest stone record to mention the names of Kalidasa and Bharavi, in the expression रविकीर्ति: कविताश्रित कालिदास भारविकीर्ति : ।

The Mandsore inscription of Kumara Gupta dated 473 A. D. contains some verses which bear striking resemblance to those in the poem of Meghaduta of Kalidasa particularly, the description of Dashapura and that of Alakanagara. The poem *Kuntalesvara dautya* mentions Kalidasa

as a *Duta* of the Gupta king Skanda Gupta to the court of Kadamba (Kuntala) king Kakutstha–Varma of Vaijayanti for marriage negotiations. This finds indirect corroboration from the Talgunda inscription which records that Kakutstha varman gave his daughter in marriage to the Gupta king probably Kumara Gupta, son of Skanda Gupta. The Poet Magha's date can be fixed with certainty ; for, his grand-father सुप्रभदेव was the minister of Varmalata whose record dated 625 A. D. is published in Epigraphia Indica. The most interesting piece of information is furnished by an inscription of Cambodia (Kambuja) dated in the 9th Century A. D. It has the following lines :–

तस्याचार्योऽखिलाचार्य वंदनीयांघ्रिपंकज : ।
असीद्विद्यासु निष्णात : शिवसोम इतीरित : ॥
येनाधीतानि शास्त्राणि भगवच्छंकरा ह्वयात् ।
नि:शेषसूरिमूर्घालि मालालीढांघ्रिपंकजात् ।

Sivasoma, preceptor of king Indravarman of Kambuja, (Cambodia) had studied all the sastras at the feet of भगवच्छंकरार्य who from the highly reverential eulogy given here, could be no other than the homonymous founder of the *Advaita-Siddhanta*. If this surmise can be accepted, we have in this inscription a definite date for Sri Sankaracharya. The date of the inscription is given in three digits 80 (unit figure is lost). This would fall between A. D. 878 and 887 A. D.

The Sanskrit literature is enriched considerably by the epigraphical compositions which can stand comparison with the best works of classical authors like Kalidasa, Bharavi, Bana etc. It may be mentioned that some whole *Kavyas, Puranas and Vamsa Charitas* are engraved on slabs of stone :- such are (1) the *Surya-Sataka* of Mayura (10th Century A. D.) is engraved on a pillar in the Kachchapesvara Temple at Kanchi. (2) The Dramas, Parijata Manjari, Harakeli Nataka, Lalita Vigraha Raja Nataka and the poems

Kurma Satoka, Kodanda Kavya and the Rajavamsa Charita (Raja-prasasti) a Mahakavya consisting of 24 Cantoes engraved on 25 big slabs of stone, are found at Dhar, Mandu, Ajmir, Udaypur and Tanjore respectively. The Halayudha Stotra engraved on a slab in the Amaresvara Temple at Mandhata is also worth a mention., For these literary compositions, no manuscripts are available and the inscriptions are the only reliable sources from which the texts have been constituted and published.

I shall now close my talk with an interesting reference to the numismatic studies in Epigraphy. In the Narada Raja niti section of the Sabha Parvan of the Mahabharata, the following verse occurs:

कच्चिद्बीजं च भक्तं च कर्षकायावसीदते ।
प्रतीकं च शतं वृध्द्या ददन्नृण मनुग्रहम् ।

" Do you give to the distressed Agriculturist, compassionate loans at the interest of one *Pratika* to hundred ? " Here, ***Pratika*** is the same as ***Prati*** of Katyayana which is a small coin. While editing the text, the editor suggested an emendation *Pratyeka* (प्रत्येक) for *Pratika;* for *Pratikam*, according to him, carriod no sense. The Nasik Cave inscription (Ep. Ind. Vol. VIII) records the gift of one thousand (1000) *Kahapanas* (Karsahapanas) at Padika (प्रतीक) rate of interest. A Kanhari cave inscription registers an endowment of 200 *Kahapauas* at *Pratika* rate of interest, where *Padika* and Pratika were coins. Thus, no emedation of the text is necessary. Again, we have references to Punch-marked coins in the Mahabharata: पद्मलक्षण लक्षिता : । त्रिशूलांकानि पद्मानि दृश्यंते कुरुनंदन । etc (See below). Here, some have sought to find the mention of the *Padma Tankas* of the Yadavas of Devagiri (13th cent. A. D.) and dubhed the verses as interpolations of the late 13th-14th Contury A. D. This is wrong. The coins bearing the marks of lotus, tridant etc., were

obviously the Punch-marked coins of the Pre-Christian date and not the *Padma Tankas* of the late Yadava period. A passage in the Buddhist work *Visuddhimagga* by Buddhaghosha (5th Cent. A. D.) explains this type of coins in silver and alloy or copper bearing various symbols as representing the mints where they were minted or the trade-marks of a firm which issued them. The Vedic Texts, the Nirukta, Smriti Literature, the epics, the Mahabharata and Ramayana to wit, among the ancient works contain very interesting allusions to different types of coins, mints and trade-guilds with their patent symbols and trade-marks. The ***Panini Sutra*** रूपादाहतप्रशंसयोर्यप् (V, 2, 120) shows that a symbol (रूप) was punched (आहत) on a metalic piece in the mode of manufacturing the currency in Panini's time. The verse in the Sabha Parva of the Mahabharata :

ताम्र लोहैः परिवृताः निधयो ये चतुः शताः ।
पञ्चद्रोणीक एकैक : सुवर्णस्या हृतस्य वै ||

mentions आहतसुवर्ण which means रूप्य or punch-marked coins. Another sutra शतसहस्रांताच्च निष्कं । (V, 2, 199) explains the forms नैष्कशतिक :, नैष्कसाहस्रिक : in which निष्क is a coin. Besides Niahka, ***Suvarna***, ***Satamana***, ***Sana*** and ***Prati*** are mentioned in the ***Samhita***, Panini, Katyayana's Vartika and Mahabharata. The Satapatha Brahmana has : तस्मै त्रीणि शतमानानि हिरण्यानि दक्षिणा । (5/5/5/4). Katyayana's *Vartika* कार्षापणाट्टिठन् वक्तव्य : । प्रतिरादेत्रश्च वा on the Panini Sutra कसाट्टिठन् (V, 1, 25) refers to Karshapana as a coin and states that ***Prati*** is another name for it (आदेश). We have noted the ***Prati*** in the verse of ***Narada–raja niti*** and discussed its import above. All these coins are evidently to be identified with fabrics of the punch-marked coins which have been brought to light in large hoards in the course of the excavations by the Archaeologists in recent years. I myself have examined a few punch-marked coins at Dharwar. They show the symbols,

hill, Sun, Bulls, Circles with pellet in the centre, arrow head etc.,. Thus, the coins with the punched symbol of ***Padma*** and ***Trisula*** mentioned in the verses of the Mahabharata given below, are evidently the ancient punch-marked eoins :— not the ***Padma Tankas*** of the late Yadava period (12th & 13 Cant. A. D.).

ततो द्वारा वतीं गच्छन्नियतो नियतासन: ।
पिण्डारके नर: स्नात्वा लभेव्दहु सुवर्णकम् ।।
नास्मिस्तीर्थे महाभाग पद्मलक्षणलक्षिता: ।
अद्यापि मुद्रा वृश्यंते तदद्भुतमरिंदम ।
त्रिशूलांकानि पद्मानि दृश्यंते कुरुनंदन ।। — III, महाभारत.

I have not touched in this brief survey, the architectural monuments, sculptures, paintings and other works of fine arts including music which have contributed to the richness of India's legacy to posterity. Kndimiyamalai music inscription of the 7th and 8th Cent A. D. is the earliest stone document which illustrates the use of the *Ragas* with notation. India's contribution to fine arts is exceedingly brilliant and surpasses that of any nation in the world in point of delicacy of expression and richness of contents.

Finally, it is worthwhile to know the gains and profits of the Indological studies for a common man. An Archaeologist, or an Epigraphist who wanders in ruined cities or capitals of devastated empires for cultural remains is bound to be impressed by the evanascence of material wealth, however gorgeous it might be. The first lesson he learns is the strength of humility in power. India had led the nations of the world by her spiritual superiority, The administrative institutions, trade-guilds and organisations, a code of conduct and the system of education in ancient India, are some of the rich contributions made by the ancient seers and thinkers to the ancient Indian Polity. They were all controlled and dominated by thc awareness of spiritual consciousness in ancient India in virtue of which, India had become an invinci-

ble power in the world. A perusal of the gift preambles in inscriptions will induce any extreme atheist to be sober and god-fearing.

(1) विद्युल्लोलानि चैश्वर्याणि तृणाग्रजलबिंदुचञ्चलं च जीवित-
माकलय्य स्वदायनिर्व्विशेषोऽयमस्मद्दायोऽनुमंतव्यः ।

—Javarkhed Cop. P.

(2) नलवेणुकदलीसारं संसारमुपलभ्य उदधिजलवीची चचलांश्च
विषयानवगम्य .... अस्मद्दायोऽनुमंतव्यः ।.

This impresses upon a casual reader of inscriptions, the momentariness and insecurity of material prosperity and leads him to interpret and seek a stable source of happiness in the service of God and Religion.

जितेन लभ्यते लक्ष्मीर्मृतेनापि सुरांगना ।
क्षणविध्वंसिनि काये का चिंता मरणे रणे ।।

was the war slogan of the Heroes on battle-flelds invoking the mercy of Gods for peace and happiness.

Indology, further, teaches us to be active and alert in the execution of our duty, The high ideals of education stressed by the *Kulapatis* in their final Convocation Addresses as given in the *Taittriyopanishad* andt he *Charaka*—Sahita, Vimana-s-thana have contributed largely to the unsurpassable rich accomplishments in every *do main* of llfe. The pattern of *Dushta-Nigraha* and *Shisthta Pratipalana* stressed in the Royal Grants in ancient Indian inscriptions has resulted in the elimination of evil forces and promotion of the good cause in India. Further, the highest benefit derived from the Indological studies is the unchallengeable conviction that India is an undivided composite whole nation dominated by the powerful divine Vedic culture, inspite of several administrations existing in different geographical units. Ancient or mediaeval inscriptions, Southern or Northern, begin with the description

of Bharatadesa, the Meru mountain, the Himalaya and the river Ganga etc., and affiliate the sub-divisions and the villages to it, showing thereby the indivisibility of Indian nation-hood. Thus, the different Geographical divisions or states such as Tamil Nadu, Kerala, Karnataka, Maharashtra, Gujaratha etc., are the several limbs of the same body and can not be separated one from thc other on any artificial grounds. Archaeology and art do not admit of any compartmental dissection of the country. Hence, it should be borne in mind that the whole of Bharatadesa is Rnit together by one bond of Bharateeya Sanskriti and this is the fact of History.

Friends, I have detained you long in this short perigrination of Indological studies. I have touched only a few pilgrim centres in my Rambles. The journey is long, but the time in short. Kindly pardon me for my inability to tell you the whole story in one session. I shall feel amply rewarded for my labours if this Ramble rouses in you a keen appetite to know more about India's past glory in order to revive the lost nerve or kindle the dormant spiritual lustre in us.

I thank you for your generosity and patience in listening to me attentively. I am grateful to this assembly of scholars and citizens of Poona for their words of appreciation and address of honour done to me this evening.

SHRI VEDAVYASA

(A Prodigy of Learning and an Apostle of Peace and Harmony.)[1]

I feel great pleasure in associating myself with the Silver Jubilee Celebrations of Shri Vyasa puja, organised under the Chairmanship of Dr. Vinod, a great Scholar, *Darsanika* and Peace maker of International fame. Dr. Vinod, I have come to know, has made experiments in occult Sciences, and attained *Mantra-Siddhi* which. in this age of materialistic Sciences, is rare to find. I may at once state that those who have developed their occult powers so as to realise the *Siddhi* (fruit) of the Mantras practised and meditated upon, will be able to get the साक्षात्कार or Vision of God provided such mantras are *Tatvika and Godly* and practised under the advise and Guidance of proper Gurus. Such great souls are described in the Bhagavata as शान्ता: विरक्ता: यद्रच्छालाभसंतुष्टा: सर्वभूतहितोरता: । It is the good fortune of the present generation that the forgotten link between human beings on Earth and the supersensory powers that control them is being revived by occultists like Dr. Vinod by scientific experiments. By Science, we should mean, not material sciences like Physics, Chemistry etc; but spiritual investigation of seers like the Sages and Gods in the Upanishads. It may be mentioned here that the first Great genius who brought Heaven on Earth by throwing open the portals of hidden treasures explaining the several *Mantras and Tantras* in the Bhagavata Purana was the great *Vedavyasa*

1 Lecture delivered by Vidyaratna R. S. Panchamukhi at the Silver Jubilee Celebration of Shri Vyasa puja on the Vyasa Paurnima day. Wednesday' 10th July 68 at Poona, organised by Dr. Nyayaratna Vinod at Poona.

whose *puja*, we are assembled here to perform. He preached the secrets of *Brahmavidya* when we had lost touch with the extra sensuous objects. Those who have the vision of the supersensuous objects like Gods, etc. are invariably peace-makers and establish harmony and concord all round, in the God's creation. Shri Vedavyasa was himself an Avatara of Vishnu and fullfilled his mission of estahlishing Dharma or Harmony by the miracles of ज्ञानकार्य, I am just trying to describe in this lecture, the nature of his ज्ञानकार्य and its benefits to mankind in the time allotted to me.

Our Seers (ऋषि's) had developed this occult science not by artificial means of physical training, but by natural practices of yoga learnt from the *Guru*, so that they could accomplish any impossible task through *Mantra Siddhi*. We have read in thc Bhagavata the stories of Dhruva. Prahlada, Narada etc. who under the advice and guidance of their respective *Gurus*, realised the fruit of the *Mantras* preached by them and got *Brahma-Sakshatkara* (God vision). Human body is verily called पिण्डाण्ड (microscopic Universe) and an epitome of God's entire creation i. e. ब्रह्माण्ड:

इन्द्रियेभ्य: परा ह्यर्था: अर्थेभ्वश्च परं मन: ।
मनसत्तु परा बुद्धि: बुद्धेरात्मा महान्पर: ॥
महत: परमव्यक्तं अव्यक्ता त्पुरुष: पर: ।
पुरुषान्न परं किन्चित्सा काष्ठा सा परा गति: ॥

These *Tatvas* and their controlling powers i. e. the deities are guiding our destinies under the supreme vigilence of the highest God Narayana or Vishnu. Each deity's sphere of influence and capacity for work varies in extent and power which determine the gradations among the souls. Our ancient ऋषि's :got the vision of these *Tatvas* for the good of mankind through the *Mantras*. But they never used the *Mantras* for evil purposes. But, the Jains and other occultists in India developed this scince for material ends which resulted

in the mal-practiees of black art. We still find the relies of this black art in the west coast of Malabar and Kerala which were the home of Jainism for several centuries. The Atharva Veda is said to contain hymns of black art which is prohibited for practice by Satvik souls.

As I have stated above, God manifests Himself on Earth to estabilsh *Dharma* and *Shanti* so that the souls can attain their natural full-blown status of Mukti.

सोऽमं विहार इह मे तनुभृत्स्वभावसभूतये भवति भूतिकृदेव भूत्या: ।

—म. ता. नि. I.

But, the greatest obstacles to progress are Ignorance (अप्रतिपत्ति), doubt (विप्रतिपत्ति) and error or misconception or pervertted knowledge (अन्यथा प्रतिपत्ति). This will result in utter chaos and disorder in God's creation. By progress is meant full evolution of the innate potentialities of the soul leading to the enjoyment of unmixed bliss. This triple enemy should be put down and scared away by the right knowledge (यथार्थज्ञान).

अदु:खमितरत्सर्वं जीवा एव तु दु:खित: ।
तेषां दु:खप्रहाणाय श्रुतिरेषा प्रवर्तते ॥

It is only the Jivas in *Samsara* (not *Jada*, *Mukta* or *Isvara*) who are exposed to birth and death and the consequent grief which has to be removed by the right knowledge through the grace of God, The remedy or उपाय is supplied by the *Apaurusheya Vedas* only. For, the Vedas alone can comprehend the extra sensuous objects like *God*, *Dharma* & *Adharma* etc.

Shri Vedavyasa appeared on the scene when human mind was clouded by the effects of time i. e. Dvapara-yuga (द्वौ परौ यस्मिन्, both truth & untruth were equally powerful resulting in *doubt* everywere) when no definite action could

be undertaken. A doubting mind is bound to perish. (संशयात्मा विनश्यति ।) The impoverished intellect of the good souls had to be revivified and strengthened with brain tonic. This was a gret calamity which had befallen the people and had to be removed. So, Vedavyasa divided the Vedas into four main groups of ऋग्वेद, यजुर्वेद, सामवेद and अथर्ववेद and to determine their real import, composed the ब्रह्ममीमांसाशास्त्र or the ब्रह्मसूत्र's as stated in the Skanda Purana :—

नारायणाद्विनिष्पन्नं ज्ञानं कृतयगे स्थितं ।
किंचित्तदन्यथाजातं त्रेतायां द्वापरेऽखिलं ॥
गौतमस्य ऋषे: शापात् ज्ञाने त्वज्ञानतां गते ।
संकीर्ण बुद्धयो देवा ब्रह्मरूद्रपुर: सरा: ॥
शरण्यं शरणं जग्मुर्नारायणमनामयम् ।
तैर्विज्ञापितकार्यस्तु भगवान्पुरुषोत्तम: ॥
अवतीर्णो महायोगी सत्यवत्यां पराशरात् ।
उत्सन्नान्भगवान् वेदानुज्जहार हरि: स्वयम् ॥
चतुर्धा व्यभजत्तांश्च चतुर्विंशतिधा पुन: ।
शतधा चैकधा चैव तथैव च सहस्रधा ॥
कृष्णो द्वादशधा चैव पुनस्तस्यार्थवित्तये ।
चकार ब्रह्मसूत्राणि येषां सूत्रत्वमञ्जसा ॥

For, the mission of his *Avatara* was to impart right knowledge :

कृष्णरामादिरूपेषु बलकार्यो जनार्दन: ।
दत्तव्यासादिरूपेषु ज्ञानकार्यस्तथा प्रभु: ॥

—म. भा. ता. नि

The *Puranas* narrate the birth of Vedavyasa (प्रादुर्भावो हरे र्जन्म) as follows:— Four-faced Brahma was born to Vishnu at his naval lotus. To him was born Vasishtha. The latter's son was Sakti whose son was Parasara. Parasara fell in love with Satyavati while crossing the Yamuna river in a boat being rowed by her. Their child was Shri Vedavyasa.

A *Sutra* is defined as

अल्पाक्षर मसंदिग्धं सारवद्विश्वतोमुखं ।
अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ।।

The Sutras furnish Yuktis or reasons to fix up the meaning of the Vedas. The Vedas are limitless (अनंता वै वेदाः ।) and to comprehend their meaning by limited number of Sutras (564) is apparently an impossible task. But Sri Vedavyasa has accomplised this task with admirable success.

The meaning of the Vedas was further clarified by Vedavyasa by composing the Itihasa i. e. Mahabharata and the Puranas i. e. the Bhagavata & the 18 Puranas. (इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।।) इतिहासपुराणः पंचमो वेदानां वेदः । Mahabharata is called the पंचमवेद, as the above-mentioned four Vedas are forbidden for study by the women and the Sudras etc.

स्त्री शूद्रब्रह्मबंधूनां त्रयी न श्रुतिगोचरा ।
इति भारतमाख्यानं कृपया मुनिना कृतम् ।।

The Mahabharata is an Encyclopedia of Knowledge : –

यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ।

"What is here is found else where. What is not here is not found anywhere else. The Bhagavata describes Bharata as a gloss on the Vedas.

भारतव्यपदेशेन ह्याम्नायार्थः प्रदर्शितः ।

Shri Madhvacharya exclaimed in his महाभारततात्पर्य निर्णय;

कोह्यन्यः पुण्डरीकाक्षान्महाभारत कृद्भवेत् ।

"who else but God Narayana i. e. Vedavyasa could compose sueh a wonderful work as Mahabharata."

In the Bhagavadgita, a book included in the Mahabharata, mention is made of the Brahmasutras in the verse–

ऋषिभिर्बहुधा गीतं छंदोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितम् ।।

"God Vishnu is treated in the Upanishads by the ऋषि's as well as in the Brahmasutras containing the Hetus—Nyaya or Yuktis. as for example, ॐ आनन्दमयोऽभ्यासात् ॐ;

आनंदमयो विष्णुरेव ब्रह्मशब्दाभ्यासात् ।

Here, *Abhyasa* (repetition of the word Brahman) is the reason to determine the sense of आनन्दमय as Vishnu.

In spite of this huge contribution to knowledge, Vedavyasa seems to have felt dejected as if something was wanting in his work? Narada states that a book of devotion describing the greatness of Shri Hari should be composed for the good of competent souls.

भवतानुदितप्रायं यशो भगवतोऽमलम् ।
येनैवासौ न तुष्येत मन्ये तद्दर्शनं खिलम् ।।

Then, Vedavyasa wrote the *Bhagavata* which is a compendium of कर्म, भक्ति and ज्ञान, which at once carries the listener to the portals of Vaikuntha : सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ।

— भागवत, 1, 1, 2.

Thus, the order of Shrl Vedavyasa's works may be set forth as follows:—

(1) Classification of the Vedas.
(2) Brahmasutras.
(3) The Mahabharata.
(4) The 18 Puranas.
(5) The Bhagavata Purana.

इदं भागवतं नाम पुराणं ब्रह्मसंमितम् ।
उत्तमश्लोकचरितं चकार भगवानृषिः ।।
निःश्रेयसाय लोकानां धन्यं स्वस्त्ययनं महत् ।
तदिदं ग्राहयामास सुतमात्मवतां वरम् ।।

Now, I shall give a synopsis of the contents of the works mentioned above so that we can judge how far the mission of his *Avatara* has been fulfilled.

(1) The *Brahmasutras* (Brahma mimamsa Sastra) were written to clarify the meaning of the Vedas which Sri. Vedavyasa had classified under four main groups as stated above. There are 564 Sutras grouped in 222 Adhikaranas or topics. An Adhikarana is defined as :—

विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम् ।
प्रयोजनं च पञ्चैतान् प्राञ्चौऽधिकरणं विदुः ॥

(1) Subject-matter, (2) Doubt, (3) Wrong stand or Purvapaksha, (4) Correct stand or Siddhanta and (5) Reason or purpose on either side. The whole work is divided into four chapters-each chapter having four sections or Padas. The ultimate sense of the Vedas is the supremacy of Vishnu or ब्रह्मन् (वेदैश्च सर्वैरहमेव वेद्यः । वेदांतकृद्वेदविदेव चाऽहम् । —गीता.)

The first five Adhikaranas viz. (1) जिज्ञासाधिकरण, (2) जन्माधिकरण. (3) शास्त्रयोनित्वाधिकरण, (4) समन्वयाधिकरण and ईक्षत्यधिकरण, briefly cover the whole field of the Brahmaminmasa-Sastra. by starting the enquiry into the nature of Brahman (Vishnu), defining him as the Creator etc. of the Universe and adducing the evidence of scriptrue to prove that Vishnu alone is the Creator and the subject of enquiry and He alone is the conferer of Mukti. All the four chapters of the Brahmasutras are directed towards explaining this thesis. The opening *Sutra* snggests the contents of the whole work. ॥ ॐ अथाऽतो ब्रह्मजिज्ञासा ॐ ॥

अथ = अधिकार संपत्यनंतरं, अतः = मोक्षाख्यफलसद्भावात्, ॐ
ब्रह्मणः = गुणपूर्णस्य विष्णोः, जिज्ञासा = श्रवणमनननिदिध्यासन
रूपा मननरूपा वा [कर्तव्या] ॥

Brahman is defined as the Creator of the Universe in the second Sutra and the testimony of Sastra is addueed as

evidence to prove it in the third Adhikarana. That Brahman is no other than Vishnu is proved in the Samanvayadhikarana. In the fifth i. e. *Ikshatyadhikarana*, it is stated that Vishnu is not entirely beyond cognition by word and so the Vedic testimony can be cited to establish his गुणपूर्णत्व. So, a person entitled to Brahama-Vidya (अधिकारिन्) should meditate upon Brahman-Vishnu, as full of auspicious qualities as it will bring him, emancipation. Thus, Brahma-Vishnu (स एव विष्णुराह हि । तं ब्रह्मेत्याचक्षते तं ब्रह्मेत्या चक्षते) (in the last two sutras of Devi-mimamsa) is *Vishaya* which will be proved by yukti=reason. The Moksha is the purpose of enquiry and जिज्ञासु is Adhikarin. The गुणपूर्णत्व (being full of auspicious qualities) of Brahmna is established in the first chapter (समन्वयाध्याय). Objections to this conclusion are considered and removed in the second chapter (अविरोधाध्याय) Means or साधन to reach Brahman are considered in the third chapter (साधनाध्याय). The last chapter deals with the fruit of enquiry i. e. =मोक्ष.

Thus, the entire philosophy required for an aspirant of emancipation is very beautifully and conclusively set forth in this work with cogent arguments,after refuting the views of other schools of thought on the subject.

II. Mahabharata:— The contents of this wonderful work is not easy to summarise. But the essence of it is set forth in the Bhagavadgita which is extolled as "भारतपारिजात मधुभूतां गीतामृपनिबवंध. *Gita* is the honey of the *Parajata* tree of *Mahabharata*. Sri Madhvacharya summarises the teachings of the Bhagavadgita very beatifully in the following passage:-

"तत्र साक्षादिद्रावतारमुत्तमाधिकारिणमात्मनः प्रियतम मर्जुन क्षत्रियाणां विशेषनोऽपि परमधर्मं नारायणद्विट् तदनुबंधिनिग्रहं बंधुस्नेहादधर्मत्वेनाशङ्क्य ततो निवृत्त प्राय स्वविहिवृत्त्या भक्त्या भगवदाराधनमेब परमो धर्मः तद्विरुद्धः सर्वोऽप्य धर्मः भगवदधीनत्वात्सर्वस्येति बोधयनि भगवान्नारायणः ।

"One should perform his duty suited to *Varna & Ashrama* enjoined in the Vedas as *Puja* to God Shri Hari without desire for fruit. This is set forth in the verse :—

कर्मण्ये वाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ।।

This is an echo of the Upanishadic teaching :—

ईशावास्यमिदं सर्वं यत्किंचिज्जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यचिद्धनम् ।।
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।।

The whole Universe is pervaded by the Lord Vishnu. Whatever is conceded by Him through compassion should be enjoyed by the individual souls who are dependent upon Him. The souls or Jivas should make their life worth living by doing actions to propitiate the lord as *Puja*, without desiring fruit. Thus done, the जीव will not be affected by the effects of Karma. The same philosophy of selfless service to God through कर्म i. e. of *Karma* योग– is taught in the *Mahabharata*. Bhimasena declares in the following significant words as recorded in the *Mahabharata–Tatparyanirnaya* by Sri Madhvacharya :—

निजानुभाववर्जिताः हरेरनुग्रहहोज्झिताः ।
महाप्रयत्नवर्जिताः जना न जग्मुरुन्नतिम् ।।
स्थिरोऽनुभाव एव मे महाननुग्रहो हरेः ।
प्रयत्नमेकमग्रतो विधाय भूतिमाप्नुमः ।।

"Those that have no intrinisic merit, are not blessed by God Sri Hari, and do not put forth utmost efforts, do not attain success and prosperity. But, I possess strength, God Hari's blessings are with us. So, we should work out our destiny by efforts and get fortune".

III. Bhagavata and other Satvika Puranas

Shri Vedavyasa classifies the 18 Puranas as सात्विक, राजस and तामस and the सात्विक पुराणा's only should be accepted. As stated above, the Puranas like *Itihasa* are glosses on the Vedas. The Bhagavata teaches the same philosophy of devotional action (as the Bhagavadgita) in the Twelve Skandhas, through the examples of Suka, Parikshit, Narada, Prahlada, Dhruva etc. The substance of the teaehings of the Bhagavata is given in the opening two verses :—

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट् ।
तेने ब्रह्म हृदा य आदिकवये मुह्यंति यं सूरयः ।।
तेजोवारिमृदां यथाविनिमयो यत्र त्रिसर्गो मृषा ।
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ।।
धर्मः प्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां ।
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनं ।।
श्रीमद्भागवते महामुनिकृते किं वा परैरीश्वरः ।
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुश्रूषुभिस्तत्क्षणात् ।।

The God Sri Hari is the creator of this Universe which is real and His powers are inscrutable even by the best of seers. Illusion or Maya cannot approach Him. He is the bestower of all auspicious blessings upon his devotees. He should be propitiated by selfless deeds sanctioned by the Sastras, singing his miracles with devotion. He will manifest Himself to the devotees and confer upon them ever–lasting happiness.

This great work is the composition of one author viz. Sri Vedavyasa who is introduced in the work by various appellations :-Krishna Dvyaipayana or Dvaipayana, Krishna, Badarayana, Bhagavan, Narayana and Vasavi-sunu. The author of the Brahmasutras is also known as Badarayana, Vyasa and Krishna Dvyaipayana.

The foregoing brief survey of the works of Shri Vedavyasa shows clearly that he removed all अप्रतिपत्ति,

विप्रतिपत्ति and अन्यथाप्रतिपत्ति and established the Truth (यथार्थज्ञान) that God Sri Hari is the highest Power and all else is dependent upon Him and that one should perform his duty assigned to him according to his stage in the evolution, and please his बिंब or lord who will confer upon him his due fruit. The sutras ॐ आभास एव च ॐ ॥ ॐ अंशो नानाव्यपदेशात् etc. prove that जीव is the प्रतिबिंब of Brahman and that he should propitiate Him with *Bhakti* (ॐ अंबुवदग्रहणात्तु न तथात्वं). What else is needed for a perplexed soul. As Arjuna said to Krishna, we should most humbly bend down our head in humility and say:—

नष्टो मोहः स्मृतिर्लब्धा त्व त्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ — गीता, 18.

As I have said above, Vedavyasa is an unparalelled genius-a Prodigy of Learning, He is a great Harmoniser and Peace-maker. The very title of the first *Adhyaya* of the Brahmasutras namely समन्वयाध्याय shows that its author has harmonised all the words of the Vedas, in spite of apparent contradictions, as conveying the highest God Brahman = गुणपूर्णविष्णु. Among the three-fold classification of the Vedic words, अन्यत्रप्रसिद्ध, उभयत्रप्रसिद्ध and अन्यत्रैवप्रसिद्ध, he has evolved certain principles of semantics such as अंतर्यामित्व, तदधीनत्व, अन्यार्थत्व, महायोग, विद्वद्रूढि etc. and proved that even such words as दुःखी, बद्ध, जीव, प्रकृति etc. which are contrary to His overlordship, are explained quite logically and grammatically as meaning दुःखस्वामी, बंधस्वामी, प्राणप्रद, प्रकृष्टकृतिमान् etc. which can not connote the conditioned souls (जीव's), मुख्यप्राण or लक्ष्मीदेवी or insentient primordial matter; for the latter are बंधविषय, or दुःखविषय as the case may be.

शब्दा द्विधा गुणावद्यवाचित्वेन व्यवस्थिताः ।
अन्याः स्वातन्त्र्यतोऽन्ये तु तद्गतत्वाच्च विष्णुगाः ॥

There are two kinds of words :- (1) conveying auspicious qualities, nad (2) defects. The words in the latter category

mean the God in the sense that He is the controller of the defects and those in the former group convey that God possesses them as e. g. आनंद an auspicious quality is contained in God whereas दुःख is controlled by Him. Vyasa has never discredited the Vedas as meaningless, spurious or interpolation etc. For, the Vedas are according to Vedanta-Darshana, अपौरुषेय, स्वतः प्रमाण and नित्य (self-valid, uncreated word) and are supreme evidence in extra sensuous subjects.

Further, he quotes in the Brahmasutras the views of several philosophers such as Jaimini, Badari, Ashmarathya, Audulomi, Karshnajini, Atreya etc., not to *refute* them as his opponents, nor to show that they hold divergent views with him. He accepts them all, as his own and explains that they are applicabie to different sets of *Adhikarins* as मंद, मध्यम and उत्तम or they yield different fruits suited to the actions in their journey to reach the destination. They are mentioned by name to give publicity to their view-points in their proper context.

We should sit at His fact and solemnly learn the Truth saying in all humility "शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।" His unifying and harmonising teachings have furnished life-nerves to the dying souls with fresh vigour and saved them from collapse and effacement.

Lastly, I wish to emphasise one point whieh cannot be ignored. Vedavyasa has been the fountain of inspiration and supplier of materials to workers and authors in all branches of knowledge, Polity, Civics, Metaphysics, Administration or Rajaniti, ethics, Psychology, Poetry and dramaturgy etc. All great poets like Bhasa, Kalidasa, Bhavabhuti, Bharavi, Magha, etc. are indebted to this great seer *(Mahamuni)* for the thoughts and materials of their works. It is rightly said- व्यासोच्छिष्टं जगत्सर्वम् । The entire classical literature in Sanskrit, Prakrit, Apabhrams'a and even popular

languages like Hindi, Marathi, Bengali, Kannada, Telugu and Tamil etc. is a reflection of the original source namely, the Mahabharata and Bhagavata and other Puranas.

Some scholars have sought to distinguish three Vyasas one from thc other, on grounds of diction, contents and phl-losophy taught in them. European scholars like Hopkins, Macdonell etc. assign the Bharata the original book, to the 3rd cent B. C. and the expanded Mahabharata to 3rd cent A.D. The Bhagavata is assigned to the 10 th cent A. D. or even later and the Brahmasutras to the 3rd cent B. C. The Puranas are relegated to very late periods though their original forms were perhaps much earlier. But, according to tradition, all the above-mentioned works were written by Vedavyasa or Dvaipayana in the closing years of Dvapara-yuga i. e. 3000 B. C. i. e. about 5000 years ago to day. Further, they are, all, mentioned in the Bhagavata as the work of one author who had composed the Brahmasutras and classified the Vedas. The archaeological and artistic and Epigraphical evidence disproves this assignment of a late date to them by modern scholars and indirectly supports the traditional view. The sculptures at Pattadkal temples of the 7th cent. and 8th cent A. D. depict the story of the Bhagavata in the same order of the events as given in the Bhagavata. The panels of sculptures found on the walls of temples at Ajmer, Delhi, etc narrate the same episodes and are assinged to the beginning of the 5th cent A. D. The Nanaghat and Nasik Prakrit inscriptions of the 2nd-3rd Cent A.D. mention the names of the five Pandava Heroes: Bhima, Arjuna, Yudhishthira etc. Again the Panini sutras 'वासुदेवार्जुनाभ्यां वुन्' (IV, 3, 98), गोत्रक्षत्रियाख्येभ्यो बहुलं वुञ् (IV, 3, 99) definitely refer to Vasudeva and Arjuna of the Mahabharata Epic. Krishna is introduced here as Vasudeva showing that he was regarded as the Avatara of Narayana as explained by Patanjali : -

संज्ञैषा तत्रभगवतः —यच्च किंचिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अतर्वहिश्च तत्सर्वं व्याप्य नारायणः स्थितः ॥

Panini flourished in the 6th əent B. C. and Patanjali in the 4th cent B. C. Haradatta (13th cent A.D.) explains Vasudeva in his पदमञ्जरी as वसत्यस्मिन् सर्वमिति व्युत्पत्त्या परमात्मनः एषा संज्ञा ।

Again Patanjali's Mahabhashya contains the following expressions:-

चिरहते कंसे असाधुर्मतुले कृष्णः ।
प्रहारा दृश्यंते कंसस्य च कृष्णस्य च ॥
केचित्कंसभक्ता भवंति के चि द्वासुदेवभक्ताः ।
वर्णान्यत्वं खल्वपि पुष्यंति केचित्कालमुखाः ॥
केचिद्रक्तमुखाः । जधान कंसं किल वासुदेवः ॥

These references to the killing of Kamsa by Krishna who is mentioned as Vasudeva also exactly correspond to the description of the fight between Krishna and Kamsa as given in the Bhagavata only. Like the Mahabharata, Bhagavata was also well - known to Patanjali in the 4th cent B. C.

Brahmasutras are mentioned in the Gita in the following verse

ऋषिभि र्वहुधा गीतं छंदोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिः सुनिश्चितैः ॥

Gita is a book contained in the Mahabharata. Thus, the order of compositions of these works would be ब्रह्मसूत्र, महाभारत and Bhagavata. For in the Bhagavata, Vyasa himself states that he wrote the Brahmasutras for understanding the meaning of the Vedas first, narrated the story of the Pandavas in the Mahabharata and composed several Puranas. Still his mind was not at rest. At this, Narada suggests that he should compose a work on the Bhakti of Vasudeva. That was **Bhagavata** which is described as

इदं भागवतं नाम पुराण ब्रह्मसम्मितम् ।
उत्तमश्लोकचरितं चकार भगवानृषिः ॥

Here, I should like to suggest that the scholars should be very careful in handling the Puranas especially the Mahabharata. We should not hazard conclusions on scanty evidence. for,

त्रिभाषां यो न जानाति रीतीर्ना शतमेव च ।
व्यत्यासादीत् सप्तभेदान् वेदाद्यर्थं तु यो वदेत् ।
स याति निरयं घोर मन्यथाज्ञानसंभवम ।

Mahabharata is called **पंचमवेद** (इतिहास पुराण: पंचमो वेदानां वेद:). Vyasa says in the Bhagavata : भारत व्यपदेशेन ह्याम्नायार्थ: **प्रदर्शित:** । One should not meddle with the interpretations of the Vedas and other similar works, lest he should mislead the readers by wrong interpretations. One who does not know the three languages viz समाधिभाषा, गुह्यभाषा and दर्शनभाषा and is not acquianted with one hundred modes of expressions and the seven varieties of modifications like उक्षण ete. is incompetent to understand these ancint source-materials.

I shall give one or two instances of wrong interrpretations of the Epic which have led to wrong conclusions. In the Rajaniti section of the Sabha parvan of the Mahabharata, the following verse occurs :—

कच्चिद्बीजं च भक्तं च कर्षकायावसीदते ।
प्रतिकं च शतं वृध्द्या ददत्र्णमनुग्रहम् ।

"Do you give to the distressed Agriculturists compassionate loans at the interest of one Pratika to hundred." Here, *Pratika* is the name of a coin, same as प्रतिक = a coin of Katyayana. The Editor of the Mahabharata suggested, without knowing the meaning of the word Pratika, an emendation of the word प्रतिक into प्रत्येक " as interest for every hundred ". This is wrong. The Nasik cave inscription records a gift of 100 kahapanas at Padika rate of interest. A Kanheri cave inscription registers an endowment of 200 Kahapanas at

Pratika rate of interest. Thus, Pratika and Padika were the names of coins. So, no emendation is necessary.

Similarly, in the Mahabharata, mention is made of several coins of which lotus-marked and trident-maked specimens occur in the verses

पद्मलक्षणलक्षिता: | त्रिशूलांकानि पद्मानि दृश्यंते कुरुनंदन ।

Some scholars have found here the mention of *Padmatankas* of the Yadava kings of Devagiri who flourished in the 12th cent A. D. and dubbed these and other similar verses as interpolations of a late period. In fact, these coins were the prehistoric or pre-Christian punch-marked coins which are mentioned in the Vedas, Nirkuta, Panini, Smritis and the Mahabharata. The Sutra of Panini रूपादाहत प्रशंसयोर्यप् (V, 2, 120) shows that a symbal (रूप) was punched (आहत) on the metalic piece. The verse in the Sabhaparvan

ताम्र लोहै: परिवृता: निधयो ये चतु: शता: ।
पञ्चद्रोणिक एकैक: सुवर्णस्याहतस्य वै ॥

mentions आहतसुवर्ण which means a punch-marked coin. The Vanaparvan mentions (134, 14) अष्टौ शाणा: शतमाना: भवंति that eight Sanas go to make one satamana. Thus, the Mahabharata which mentions punch-marked coins must have been composed in the pre - Christian period probably long long before Panini. According to tradition, Mahabharata was composed at the end of Dvaparayuga i. e. about 3000 B. C.

Vedavyasa was a great Peace-maker and Unifier of conflicting elements in the Society. The very idea of समन्वय of the apprarently contradictory Sruti texts treated in the first chapter of the Brahmasutras is an index to the author's exalted vision of unity in diversity. The different views of the sages Jaimini, Badari, Asmarathya, Audulomi, Karshnajini, Atreya mentioned in the Brahmasutras are shown as representing only a partial approach of the problem under discussion

or as applicable to the different categories of aspirants suited to their capacities and not as opposing each other. The student of the Sutras will definitely imbibe the spirit of harmonising the contradictions rather than widening the gulf between the apparently conflicting systems. The most important contribution of Sri Vedayasa to human progress is his all embracing teachings for ennobling the worldly life on earth and leading to permanent unmixed peace and happiness in the younder world. His works have been a source of inspiration to poets and philosophers all over the world. Both Vedic and non-Vedic systems even Buddhists and Jains have been greatly influenced by his writings. Poets like Bhasa, Kalidasa, Bharvi etc. as well as Jinasena etc., have adopted the stories from the Mahabharata for their poems. The ancient classical works in Kannada, Telugu, and Tamil have been written with the one or the other episode in the Mahabharata as their theme. Its popularity travelled even beyond the Indian Continent. Some of the Sanskrit inscriptions in Combodia, Malasia, Indo-China etc. show the immutable stamp of Mahabharata Ideology and philosophy in thos distant lands.

I should like to elaborate upon one point which, though not important, is likely to vitiate my thesis presented in the foregoing paragraphs, that is, about the date of the several works and their authorship. Being unable to conceive such rich contents of the mind in one person, some scholars have created three or four Vyasas and easily skipped over the difficulty by assigning them to different authors who flourished at different periods. Further, they hold that Bharata was written between 3rd century B. C. & 3rd century A. D. Bhagavata in 10th -11th century A. D. and the Brahmasutras in about 3rd century B. C. All this is, in my opinion, untenable. For, the internal evidence attributes all the above mentioned works, to one Vyasa only. Bhagavata definitely states that Vedavyasa divided the Vedas, wrote Brahmasutras (जिज्ञासितं सुसंपन्न) and composed the Mahabharata, still his

mind was not at rest. He tben wrote the Bhagavata. The author of the Bhagavata is called by several names :—

द्वैपायन, व्यास, वासवीसूनु, कृष्णद्वैपायन, कृष्ण.

A work of the 13th century A. D. by sri Jayatirtha, named तत्वप्रकाशिका assigns all these works to one and the same author :—

याञ्चामंदरलोलिताद्यत उदैद्विर्येदिरा निर्जरै–
र्जितो **भरत** पारिजातसुतरुः **सद्ब्रह्मसूत्रा**मृतम् ।।
आसी**त्तन्त्रपुराणरत्नम**णिगणो जातः शुकेंदुः सदा ।
सोऽयं व्याससुधानिधिर्भवतु मे भूत्यै सतां भूतिदः ।।

Sri Madhvacharya assigns all these works to one Vedavyasa only in his Mahabharata - Tatparyanirnaya — 10th chapter. All the authors and Acharyas who have quoted them in their works have invariably taken them to be the work of one Vyasa, Vedavyasa or Krishna Dvaipayana only. Hence, this fragmentation of the authorship is not reasonable. There are evidences to show that Bhagavata was known to Panini (6th century B. C.) and Patanjali. Bharata is mentioned in the Bhagavata. Further, Ramayana, Bhagavata & Bharata sculptures are datable to the 5th century A. D., -some to 1st century B. C. Hence, their dating also is not tenable.

I have endeavoured, in this short sketch of Vedavyasa's contribution to the Progress of mankind, to show the greatness of his Genius as a Repository of Learning and Wisdom and as a Saviour of mankind by preaching his philosophy of action and devotion but for which, the human race would have been effaced from the Earth under the nihilistic influence of Materialism and Buddhism.

May Sri Vedavyasa bless ail with peace and harmony.

CULTURAL CONTACTS OF INDIA WITH THE COUNTRIES IN THE FAR EAST AND WEST[1]

India is a land of great antiquity. Her greatness lies in the uniformity and sublimity of her culture. Recent researches have tended to inform that most of the important religions of the world have derived their life currents from India. Zoroster and Jesus Christ, it is said, visited and lived in India for a sufficently long period of time and studied the scriptures and philosophy of the Upanishads. Buddhism and Jainism were obviously the off-shoots of the Vedic religion. Scholars notice some affinity between Sufeism and Upanishadic thought. India is thus the home of all religions of the world, and a fountain head of spiritual and philosophical thought. She sent religious missions to foreign countries from time to time, to propagate the highest religious ideals and establish peace in the world. Sometime political expeditions were also undertaken not suraly with a view to conquering new territories but to speading the morals, and inculcating the truths of philosophy and religion among the masses. These religious missions and political campaigns left their impress on the new land; and their descendants or retinue slowly and gradually increased in number and formed a colony in the new homes. Further, the enterprising trade and artisan guilds who settled in the foreign land, left their business guilds which in course of time developed into big kingdoms of note. References to all such bodies are contained

1 Summary of lecture delivered by Sri R. S. Panchamukhi under the auspices of the Vasanta Vyakhyana Mala, of Poona on 21st May 1958, under the presidentship of Dr. H. D. Sankalia.

in ancient inscriptions which are the veritable source of information for ancient Indian history. A study of the inscriptions will show that Indin colonisation was not a preplanned campaign of exploitation, self-aggrandisement and forcible conquest of fresh territory for settlement. But it was the effect of a spiritual or religious mission starting with commercial enterprise. Even in cases of territorial conquests, the conquered land was left in charge of the conquered who acknowledged the suzerainty of the conquerer. Thus, the Indian colonisation of the outside world was essentially a religious mission, not for conversion or proslytisation as some militant religions, Islam and Christianity did, but for the propagation of morals as was accomplished by Asoka in and beyond India through his *Dhorma-Maha-matras*. The western colonisation, on the other hand, was actuated by the greed of wealth and want of food and place to live in their own land with purely materialistic motives of self aggrandisement and suppression of genuine aspirations and interests of the local people.

India had never had an isolated life eompletely cut off from the rest of the the world. That she maintained a regular trade and commercial intercourse with the countries of the West, Babylonia, Syria and Egypt is proved by the affinity of relics–pottery, metal objects, coins etc. unearthed in excavations of cultural sites by Archalogists–Indian and foreign. The earliest contact between India and western Asia is proved by the discovery of inscriptions at Boghas–Kei, the Hittite capital in Asia Minor, written on clay tablets in Cuneiform script which include records of treaties concluded between the king of Hittites and the king Mitani at the beginning of the 14th century B. C. The gods of both kingdoms are invoked as guardians of the treaties; and in the list of Mitani gods, there appear the names of Mitra, Varuna, Indra, and the Nasatyau (the two Asvins) gods who are also common to the aicient Indian pantheon as recorded in the Rigveda.

The next important stage in the contact between India and the west is marked by the invasion of Alexander the Great. The effect of this invasion was very little as far as mutual cultures are concerned. Egyptian gold miners had settled in parts of Mysore and Karnatak which are rich in gold mines and left their vestiges in the form of dolmens and cairns. These memorials when excavated, have laid bare a variety of funeral urns with writings which bear close resemblance with the pottery of ancient Egypt. (See, for example, the excavations of cairns at Rajgir in Old Hyderabad State described in the Journal of the Hyderabad Archaeological Society, 1916). There was also a large volume of trade between India and Rome during the first century A. D. Roman coins of about the first century A. D. discovered in different parts of Madura and Coimbatore districts in South India and in the Hazara district of the Punjab, establish the existence of a close trade contact between Italy and India. Sewell and Hultzsch conclude from the large number of Roman coins found in Southern India, that in all probability, Roman merchants continued to reside in Madura and also in other parts of Southern India either permanently or temporarily (J. R. A. S. 1904 P. 591 Ibid. P. 403).

A Greek farce composed in the second century A. D. contained in a unique papyrus discovered at Oxyrhynchus narrates the story of a Greek lady named Chrition, shipwrecked on the coast of Malpe near Udipi in South Kanara district, in which the people of the locality actually use Kanarese dialect in the drama (Barnett, in Journal of Egyption Archaeology Vol. XII, 1926, PP. 13-15). More definite evidence is furnished by the diary of a Greek Sailor recorded in the book called The Periplus of the Ery Thracean Sea written in the latter half of the first century A. D. The work states that a sailor took a voyage to India along the coasts of the Red Sea and the Arabian Sea and mentions important harbours on the Indian coast such as Barbarike, Barygaza, Musiris, Neleyuda. Bakarai, Korkai, Puhar where ships built and

fitted up by Indians sailed to distant countries with thier merchandise consisting of pearls, precious stones, spices, punguents and fine cotton cloths called Muslins.

Further, it is learnt that several Indian missions had been sent to Roman Emperors. Asoka (third century B. C.) the Great Mauryan Emperor sent Buddhist missionaries to Western Asia Northern Africa and South Eastern Europe where the Buddhist tenets were preached to the people. Arab contact with India begins from the seventh century A. D. when they spread out to the world on a campaign of religious expansion.

It was Buddhism which urged the enterprising Indians to take risks of long sea voyages to distant countries in the Far east and north. Sir Aurial Stein in his pioneering Archaeological explorations in Central Asia has laid bare numerous Buddhist stupas and monasteries, the images of Buddhist and Brahmanical gods and many manuscripts written in Indian languages and Indian alphabets. Huien Tsiang noticed in the seventh century A. D. the influence of Buddhist creeds and spread of Sanskrit and Indian culture in several places of Central Asia through which he toured in his journey to India. Buddhism spread to China and thence to Japan, Korea and Tibet.

Several Indian colonies were established in South East Asia long before the seeond contry A. D. — in Burma, Indo-China, Cambodia, Champa (Annam), Siam, Java, Malay (Peninsula) etc. where Archaeological remains of outstanding cultural value have been brought to light. They consist of inscriptions written in Sanskrit and Pali (Prakrit), and works of sculptural and architectural art. In East Indies also (Sumatra, Java, Borneo, Bali etc.) strong epigraphical and artistic and literary evidence points to the existence of Hindu rule from very early times.

Some of the Hindu kingdoms established by the Indian colonists in the Far East lasted for more than a thousand

years. On the main land of Indo-China, there were two powerful kingdoms, those of Champa and Kamboria, The kingdom of Champa had a long and prosperous career of nearly fourteen hundred years (A. D. 150–1470) and that of Kamboria for more than nine hundred years. A number of Sanskrit inscriptions found in the locality discloses the dominating influence which the Hindu rulers from India exercised on the people of the country. When the Indian colonists first setteled in Kamboriya about the first century A. D., the local people were almost semi-savages. Both men and women went about naked and decorated themselves, with tatoo marks. But even the early inscriptions show how all these were changed and Indian social and religious ideas were deeply implanted in the Soil. A Chinese author writes about their kingdom as follows; "More than a thousand Brahmanas from India reside there. The people follow their doctrine and give them their daughters in marriage. They read their sacred books day and night." (Advanced History of India, Mazumdar, p. 216). The Sanskrit inscriptiions reveal very interesting details ahout the llfe of the people in this ancient kingdom :

"We see how Siva. Vishuu and Buddha were worshipped side by side, some time by members of the same family; the existence of diffcrent sects like the Bhagavatas, Pancharatras and Pasupatas, Brahmanas versed in Vedas, Vedangas and Upa-Vedas (Inscriptions of Kamboriya by R. C. Mazumdar, 1953)

The Brief account of the Indian expansion given here is an eloquent testimony to the spirit of enterprise toned by the zeal of cultural expansion by ancient Indians. As we have observed above, this territorial expansion was not prompted by the carnal desires of satisfying the low senses. The high ideal of "Sarve Janah Sukhino Bhavantu" was the key-note of the adventures of the ancient Indians. In as much as these trans-Indian activities have proved conductive to the

betterment of the local inhabitants, they command the highcst approbation of critics. In the modern age, India was beset with internal as well as external dangers which have debarred her from undertaking such missionary work. But now, India after independance is preparing herself with increased vigour to spread the sermon of peace and harmony to the warring nations of the world.

I would like to give you a few interesting details from the inscriptions of **Kambhoja** which comprised Combodia, Cochin-China, and parts of Laos and Thailand (Siam) of modern times. Right across the region from north to South, flows the mighty river Mekong which to Combodia is what the Nile is to Egypt, and the Ganga to North India. The name Mekong is justly considered to be the local adaptation of the word Mai Ganga=Mata Ganga meaning Mother Ganga. The river Ganga is still addressed by the North Indian people as Mai Ganga or Ganga Mai with reverential homage. The rnscriptions found in this region (Kambuja) are written in Sanskrit language and Indian scripts and register rich gifts of land and gold made by the kings and Chieftains for worship and spread of learning, in the temples. They range in date from the 1st cnt A. D. to 14th cent A. D. and belong to Saiva, Vaishnava and Bhuddhist religions. The most interesting details furnished by them pertain to the regular performance of worship and maintenance of Cultural seminars or Ashramas in their precincts. The form and parapharnalia of worship conducted in the Hindu as well as Bhuddhist temples were similar to those found in the sanctuaries of Bharatadesha. The dignitaries of temple establishments were great scholars in the Vedic lores, Tarka, Vykarana, Mimamsa and Vedanta. The Ramayana, Mahabharata, Panini Sutras, Patanjali Mahabhashya, the Kavyas of Kalidasa, Bharavi and other great poets as well as the Puranas were studied by the Brahmanas who belonged to different Vedic *Sakhas*. Verses from Manusmriti and Mahabharata are quoted to warn the kings and people against the mal-handling of endowments made to the temples.

The inscriptions are replete with references to epic stories of Ramayana and Mahabharata and the names of Bhishma, Yudhishthira, Bhima etc are cited to illustrate the truths of continence, valour and power in the kings enloguised by the authors of inscriptions. The Brahman culture of Vedic learning and worship predominated, and schools and colleges were established by the kings of Kamboja in the *Ashramas* where instruction was imparted in several Sastras. The following few verses from the inscriptions of Kamboja dated between the 5th and the 14th cent A. D. clearly show the depth of scolarship and purity of character maintained by the Brahmanas aud the wholesome influenec weilded by them on the life of the people in general. The donor **Vidyapushpa** is extolled as a great scholar :—

तस्य पाशुपताचार्यः विद्यापुष्पाव्हयः कविः ।
शब्दवैशेषिक—न्याय तत्वार्थकृतनिश्चयः ॥ —(No. 10 v. 4)

A scholar **Vidyavisesha** is described in an inscription of Saka 549 (A. D. 627) as well-versed in several sciences.

शब्दवैशेषिकन्यायसमीक्षसुगताध्वनाम् ।
धुरि यो लिखितोऽनेक शास्त्रप्रहतबुद्धिभिः ॥
कविर्वादी सुहृद्धर्मानात्मप्राणानमन्यत ।
विद्याविशेषनामा यः आचार्यो लोकवेदिता ॥ —(No. 16.)

Sivasoma, the preceptor of king Indravarman, is introduced as a great scholar and pupil of Bhagavan Sankaracharya probably founder of the Advaita school of philosophy.

तस्याचार्योऽखिलाचार्यवंदनीयांघ्रिपंकजः ।
आसीद्विद्यासु निष्णातः शिवसोम इतीरितः ॥ २९ ॥

. . . . . .
दयात्यागधृति क्षांतिशौचसत्यादयो गुणाः ।
यस्तेषामेक आधारो विधात्रैव विनिर्मितः ॥

येनाधीतानि शास्त्राणि भगवच्छंकराह्वयात् ।
निःशेष सूरिमूर्द्धालिमालालीढांघ्रिपंकजात् ॥
सर्वविद्यैकनिलयो वेदविद्विप्रसंभवः ।
शासको यस्स भगवान् रुद्रो रुद्र इवापरः ॥

. . . .
पुराण भारताशेष शैवव्याकरणादिषु ।
शास्त्रेषु कुशलो योऽभून् तत्कारक इव स्वयम् ॥ —(No. 54.)

The kings Yasovarman and his decendents established, as stated above, Ashramas in different religious centres of their kingdom and enacted ordinances which aim at maintaining the purity of Vedic rituals in the temples. They were the centres of Vedic culture and regulated the conduct of worship and feeding of the guests in the order of their learning and austerities. These were wonderful organisations not met with even in India, where religious worship and rituals were followed strictly according to Sastra injunctions. They were the citadels of Sanatana Dharma and aimed at maintaining the high spiritual standards of Vedic culture with stern diseiptine of **Sadachara.**

CULTURAL CONTACTS BETWEEN MAHARASHTRA & KARNATAK*

I thank the organisers of the Vasanta Vyakhyana Mala for inviting me to deliver a lecture in their series today. When they approached me yesterday at about 2 p.m., I was rather in a fix whether to accept the invitation or not at such an abrupt short notice. Since I am informed that the *Vasanta Vyakhyano Mala* of Poona is a powerful forum for ventilation of thoughts on a higher plane, I accepted the short-notice request of the organisers and have stood before you to give expression to my thoughts on an important problem which, I hope, will interest you all. Hence, I crave the indulgence of the scholars assembled here to receive my talk with sympathy and liberality of out-look.

I had delivered a speech in this Mala in 1958 on a wider subject namely, "Cultural contacts of India with the countries in the west and far-East". This time, I have chosen the subject "Cultural Contacts between Maharashtra and Karnatak" for today's talk. In my researches extending over the last forty years or so, I have had full opportunities to examine and study the basic historical and cultural materials pertaining to different regions in India particularly-Deccan and South India; and I am placing before you the results of my thesis on the subject of today's talk. The subject bristles with interest at the present moment, but the entire

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field cannot be covered in the short time at my disposal. However, I wish to touch upon the following points briefly which may be expanded on a furture occasion at leisure:—

1) The type and chareeter of Indian Culture and its evolution in the past ages,

2) Relationship between Indian Culture with that of the constituent regions like Maharashtra, Karnatak, Andhra and Tamil-nadu etc.,

(3) Inter-State relations between one region and the other in the past and their resultant contribution to the peoples' habit, and life in general.

lastly (4) the conclusions which can be drawn from the in-controvertille evidence of archaeology, epigraphy, literature etc, set forth in the above discussion.

Recently, Anthropologists, Geologists, Sociologists and Archaeologists have conducted researches in their respective fields to understand and interpret the character of Indian Culture-*Bharatiya Samskriti.* They divide India into five territorial compartments:- (1) The region of the Himalayas, (2) The Indo-Gangetic plains (3) The Great Deccan Plateau lying to the south of the Vindhyas and to the north of the Krishna and Tungabhadra rivers, (4) The far South comprising the Tamilagam or Tamil land-and (5) the coastal region of Konkan, Malabar, and Coromandal. The land between the Vindhyas and the Tungabhadra is called the *Dakshinapatha* in the Puranas. It is in this Dakshinapatha that the Maharashtra, Andhradesa and Karnatak are situated. This was secluded fromt the north by five-fold barriers of the Narmada river, the Tapi river, the Vindhya Range, the Satpura hills and the Maha-kantara or a broad belt of dense forest. The geological features mark this land as one solid unit and the people living in it present similar physical or

bodily characteristics, favouring their classification under one homogenuous group. Some scholars thought on, the study of human skulls and bones, that Indian population was composed of a variety of people belonging to different races of which Aryan, Semitic and Dravidian are most prominent. But, the latest researches have questioned the veracity of this skull-examination basis and suggested that racial distinctions should be determined by the examination of the blood corpuscles (veins) of man. In any case, this statistical method of surface examination of racial groups has failed to offer any conclusion on the point. The blood test also cannot be final and decisive, though its formation is the result of food, association, environment and lastly the legacy of the previous births. Our ancient Rishis have studied this problem more effectively and concluaed by their transcendental vision that human races can be classified under two main groups only, viz, Daiva or spiritual and Asura or demonacial or materialistic. Hence, Shri Krishna declares in the Bhagavadgita :

द्वौ भूसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्तः आसुरं पार्थ मे शृणु ।।

The distinctive features of the two groups are mentained in the same book. The Asuras are described as :

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ।
आठ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।।
प्रवृत्ति च निवृत्ति च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ।।
असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरं ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ।।

The spiritual culture (दैवी संपद्) is characterised by the following traits :

तेजः सभा धृति शौचं अद्रोहोनाति मानिता ।
भवंति संपदं दैवीमभिजातस्य भारत ।। ete. गीता.

Hence, it may be stated that the grouping of the people as Aryan and Dravidian which has loomed large in the Academic world of modern India or oriental scholars is a fiction of the modern age and should be discarded forthwith. This view is being shared by many scholars. The terms Arya and Dravida are purely geographical and do not apply to the culture of the people occupying the land. The transplantation of the geographical term to the cultural region has distorted the truth and created incalculable havoc to Indian progress. It was invented by the Christian missionaries in the 18th–19th centuries, apparently to continue their political hold on India by fomenting divisions and schisms in the solid thinking of the Hindu India. This bolstered up slowly the communal hatred between classes and classes. The monumental work of Rev. Caldwell 'The Linguistic History of the Dravidian Languages' was the most powerful attack levelled against the traditional Indian scholarship. The book is full of fallacious reasonings and being supported by the ruling political power the British, gained unimpeded access into schools and colleges of India. The predecessors of Dr. Caldwell supported the native explanation of the Dravida and Arya as Geographical terms which had nothing to do with the culture of the people inhabiting it.

The modern trend of the scholars has been to pursue this vicious idea and deny all greatness to the Aryans and attribute the credit of high achievements of civilization to the Dravidians only. Further, Heras who was the protaganist of this idea went one step further and declared that these Dravidians came from the Mediterranian region. Whatever be the implications of this theory, it has tried to blight up the Hindu Scholarship from originality of thinking and spiritual

greatness. They hold that the Aryans borrowed from the Dravidians the philosophy of Soul, Transmigration, re-birth and the science of good government and civics. These Dravidians were, as stated above, foreigners to India or Bharatadesha.

It need not be understood that I have levelled uncharitable criticisms against the Western scholars of repute who have dedicated their life and energy to the pursuit of their respective studies. I am conscious of the rich contribution made by the Western savants–the Missionaries and Criental scholars–to the progress of research in India, in linguistics, archaeology, epigraphy, and critical methods of handling the basic materials. Though I do not agree with them in their method and conclusions, I admire their perseverence and tenacity which the modern youth in India should adopt in his career in life. Dr. Caldwell, Dr. Maxmuller, Dr. Fleet, Dr Buhler etc., are names which have acquired a permanent place in the academic history of India. But, we should examine their output to literary and antiquarian research and advancement of learning in general, dispassionately and objectively and reserve our judgment in accepting them blindly as our guides with implicit faith in them. We cannot but remark that inspite of their pioneering work in their respective fields of study, they have not grasped the spirit of Hindu *Dharma* and *Tatvajnana* embodied in the Apaurusheya Vedas and Smritis, and with the background of their own materialistic equipment ingrained in their blood and foreign environment and associations, have missed the kernel of Bharatiya Vaidika Samskriti or Dharma and given a wrong lead to research scholars in India. They have imported in the spiritual domain, standards of materialistic approach which have resulted in disharmony and discord in the different groups of people residing in the north and south India and thus have sown seeds of strife between different linguistic and racial groups. We should, therefore, be very cautious in our studies and unlearn things and lessons taught

by them which have brought untold harm to our very existance.

The object of my discussion at present is to impress upon you that the Aryan–Dravidian theory is an invention of the vested interests which cannot claim any credence in the academic world. Similarly, the classification of Indian languages as Aryan and Dravidian is also not sound and should be abandoned. In my opinion, all the languages irrespective of their geographical locale mostly owe their existence to Sanskrit–Vedic or classical, through Prakrts which was the *Lingua franca* of India in ancient days. I say this not under the influence of sentiment or emotion, but by patient study and research. One of my students for Ph. D. degree under me in the Kannada Research Institute, Dharwar when I was its Director, had been assigned a subject "The Influence of Sanskrit on the so-called Dravidian languages and Literature." Through careful examination of the linguistic materials –Prakrit inscriptions, Vedic *Pratisakhyas*, Sanskrit, Prakrit and other Dravidian languages, carried on under my guidance for over 4–5 years, he has made out a thesis that all the Dravidian languages are derived from Sanskrit through several stages from Vedic, post–Vedic, Prakrit and classical Sanskrit, in word formation, inflections, roots and words of relationship etc., His thesis was accepted and he was awarded the Ph. D. degree by the Bombay University about 15 years ago. Thus, Kannada, Telugu and Tamil which are assigned to the so called Dravidian group are the oldest descendants of Vedic Sanskrit and are so distorted and deformed in the long ages, that it is not easy to detect the slow changes that took place in the formation of the present pattern. In the Mahabhashya of Patanjali, it is stated that all Prakrits are deformations of Sanskrit and his Grammer is concerned with the parent language Sanskrit linguistics only. In Nagavarma's Bhashabhushana an ancient Kannada gramatical work, Kannada is stated to be the production of the three and half languages–Sanskrit, Prakrit, Paisachika and Apabhramsa.

Thus, linguistically and racially the Kannada people and the inhabitants of Karnataka are not to be isolated from their northern Brethren, and from the Telugu and Tamil people of South India. If any marked difference is noticed in their language, customs and general life, it is due to the lack of close communication with the northerners on account of the natural barriers such as Rivers, Mountains and Thick forests, in ancient days. But, all belong to *one family of race and language as stated above*. This is quite evident from the immemorial custom of taking relgious pilgrimages (the *Kshetra–Tirtha yatra*) which covers the places of pilgrimages between the Himalayas in the north and cape Comorin in the south which every Hindu is enjoined to take during his life. This tie of unity of culture runs through the veins of every Indian–North or South, irrespective of geographical barriers.

This is not a digression from the main subject of today's talk. I want to emphasise that the whole of India is bred up with one culture i. e. spiritual or दैवी संपद् । and not torn asunder by mutually conflating objectives.

We connot aford to lose sight of this divine gift. We should nurture, nourish and promote it at all costs

Now, I shall revert to the main topic viz;–the contact between Maharashtra and Karnatak under this *Daivi Sampad*. As I have stated already, Maharashtra, Karnataka, and Andhra are situated in the same belt of Dakshinapatha and archaeological discoveries have proved that the relics found in the these regions are quite similar in their texture and make, and speak of common culture for the three regions. The stone implements–palacoliths and Neoliths, dwellings and burials, magaliths like dolmens, pottery–polished and painted and other cultural remains found all over the Deccan and Gujarat are quite similar in their make. Bruce foote has noticed a common stock in these relics. Hence, the people were closely related to each other in this prehistoric age.

Historical evidence points to the same conclusion. During the historic period, our knowledge about these regions goes back to the 5th or 4th century B. C. i. e. Mauryan Age. From that time, upto the time of the rise of the Maratha kingdom, Maharashtra and Karnatak are intertwined in their Social, Polittcal and Spiritual career with common ideals and aspirations of life. The geographical limits of Maharashtra and Karnatak are not defined clearly in any inscrption or literature. But they are contaguous regions with their joys and sorrows mutually shared. It may be noted that the extent of the Marathi language is not coterminous with the administrative division of Maharashtra, just as karnatak does not cover the entire country where Kannada language was spoken. Kannada was once spoken in the vast region between the Kaveri and Godavari whereas the Karnatak was a small region in the Bijapur, Dharwar and Belgaum districts (see the Birur plates of Kadama Vishnuvarman). The Chalukyas were the first rulers who called themselves *Karnatakas*, as can be gathered from the Samangad grant of Rashtrakuta Dantidurga who defeated the *Karnata Bala* (Karnata army of the Chalukyas) कर्णाटक व लमजेयं. The Chalukyas are mentioned in the Nagarjuna Konda inscription of the Ikhaku Virapurisadata as Chaliki–Rennaka. Dr. Vogel who edited the records read the expression as Chali–ki–ranaka i. e. cool-rayed. This was wrong, for Kannada Chali = cold, and Sanskrit Kirana = rays cannot be compounded into one word. In my office notes at the epigraphy office, I suggested the new interpretation namely the scion of the Chaluki family (Chaliki–Remmna) which was accepted. The Chalukya chiefs are known as resisding in the Western Ghats i. e. the present Maharashtra, in that early period. Dr. Vogel has suggested that the Prakirt of the Nagarjuna konda inscription is greatly influenced by the Kannada inflections and syntax. As I have stated above, Kannada was derived from the Vedic Sanskrit and it is no wonder that the Prakrit of the Nagrjunakonda inscriptions showed the Kannada (Sanskrit) influence in its body.

The Chalukyas slowly moved to the south and occupied the territory of the Kadambas. Pulikesin I built the Badami fort. Still, they had a northern strong-hold in Anandapura in the Nasikya province as gathered from the Avanti-Sundari Katha-Kathasara of Dandin. Vishnuvardhana mentioned as *rajasunu* was stationed at Anandapura in Maharashtra, where poet Damodara, friend of Bharavi met him. The entire territory to the south of the Vindhyas came under the Chalukyas in the period of Pulakeshi II. Huien Tsiang who visited Pulikesi's court mentions his kindgom as extending upto the thick jungles of the Sahyadri mountains. The Aihole inscription (A. D. 634) of Pulikesin-II records that in the course of his military expeditions, he became the master of the territory comprising 99,000 villages (नवनवतिसहस्रग्रामभाजां त्रयाणामगमदधिपतित्वं यो महाराष्ट्रकाणाम्). The scholars have surmised that the territory of 99,000 villages was Pulakeshin's kingdom. This they say is supported by the expression *Moholoto* (Maharashtra) of the Chinese pilgrim Huien Tsiang's diary. Maharashtra is equated with-Karnataka-Karu-nadu of Tamil literature by some scholars in Karnatak. But I am doubtful about this identification. The Three Maharashtrakas were obviously the principalities of the three old Rashtrakuta families, between Kalinga and Narmada, at Manpur, Oontia and Asmaka. In fact, the earliest Rashtrakuta records whom the Chalukya Pulakesi-II defeated in his Digvijaya come from this region.

Karnatak and Maharashtra were under one rule even from the time of the Satavahanas. The numerous Buddhist Viharas and cave temples excavated on the slopes of the Sahyadri hill are also situated in the present Maharashtra region (obviously Deccan) and rich merchants from Vanavasika (Banavasi in the present Karnatak) have made handsome endowments for their construction. The Chalukyas acquired new territory in the south and founded their *rajadhani* (capital) at Badami. Prior to that, they were ruling

near Ajanta. They had extended their kingdom on all the four sides upto Gujarat in the west and Andhradesha in the East. We can not think of Maharashtra and Karnatak as two different entities since both were held by one political power, the Chalukya, Rashtrakutas, later Chalukyas, Yadavas and the Vijayanagar kings. The system of administartion was common for both the regions and their spiritual aspirations found expression in the saints and philosophers right from the Mahanubhava school upto the Haridasas and Siva-Saranas of Karnatak. The Natha Pantha has weilded tremendous influence over the people of the Bijapur and Sholapur regions of Karnatak. The Haridasas and philosophers like Purundaradas who hailed from Purundargad in the present Maharashtra, Jayatirtha and Shri. Vidyadhtsa who hailed from Maharashtra settled in Karnatak. Kumaravyasa's Karnataka-Mahabharata was rendered into Marathi by Chandratmatanuja a poet of rank in the 17th Century A. D. The difficulty of language problem was never felt as a hindrance for their spiritual and material activities.

The feasts and festivals observed in both the regions are common for each month of the year. The important pilgrim centres such as Banasankari near Badami which is the family deity of several Marathi speaking families and Tulajabhavani, Dattatreya Narasoba - Vadi are attracting hordes of devotees from Karnatak. Pandharpur and Kolhapur are sources of inspiration to the Haridasas of Karnatak. The god Panduranga of Pandharapur is called *Kannada* deity as it was the principal *upasyadevata* of the saints, philosophers and yatis of Karnatak. Almost every house of Smarta Sampradaya in Karnatak recites *Gurucharita* and *Dasabodha* of Shri. Ramadasa who is remembered as a saviour of Sanatana Dharma. India and Indian Culture were saved from destruction by the saints in the north as well as south through some powerful political leader under them. Among such galaxy of saints, mention may be made of Jnanadeva,

Tukarama, Ramadasa in Maharashtra and Naraharitirtha, Vidyaranya, Purandaradasa and Vyasatirtha in Karnatak.

The Art and architecture of Maharashtra found in the cave temples of western India have offered models for the art of Andhradesa and Karnatak. Chalukyan style owes much to the cave art. As I have already stated, the two regions were never considered as separate but for the language; their aspirations and ideals of life were common, Folk songs of Maharashtra are in most cases identical in sense with those of Karnatak. They appear to be common in phrasaedology and thought.

India and Hindu Dharma were saved from destrucion on three occassions during the historic period. The Arab invasion through Gujarat was stemmed by Avanjanasraya Pulikesi a scion of the Main Chalukya family of Badami in the 8th Century A. D. The Moslem onslaught was checked by the foundation of Vijayanagara Empire by Bukka and Hukka under the inspiring abvice of Shri. Vidyaranya and the glory of Hindu kingdom reached its zenith during the rule of Vijayanagara Krishnadevaraya under the guidance of Shri. Vyasatirtha. Lastly, the great Shivaji appeared on the scene at a critical period of Mogal aggression and by consolidating the distracted and weakened Hindu forces, estahlished the Hindu Kingdom under the solemn advice of Shri. Ramadasa a powerful socio-religious reformer and saint of Maharashtra Shlvaji's career as student, soldier and builder of Kingdom is a romance. He was inspired to save Hindu Dharma and protect the cows and Brahmin (गोब्राह्मण प्रतिपालक) being inspired by the Mahabharata episodes which he learnt from his mother. He spent most of his boyhool at Banglore and was greatly influaneed by the system of administration of the Vijayanagara Kings who were known as savians of Hindn culture. Thus, Karnatak and Maharastra were treated as one unit with mutual adjustments of give and take, fought shoulder to shoulder to save the honour of Sanatana Dharma. Even during the war of Independence of 1857, most of the heroes of Karnatak supported the cause of Nanasaheb Peshwa, a last Maratha ruler of the 19th Century A. D.

It is fetish to think that Maharashtra and Karnatak are culturally and linguistically different and belong to antagonistic racial patterns. As I have indicated alredy, they belong to one race, one culture and speak a tongue belonging to one parent—stock i. e. Sanskrit and are inspired by common spiritual ideals and philosophy with the speakers of the socalled Dravidian-languages. The pre-historic and historic mutual relationship political and cultural, points to the same conclusion.

Gentlemen, I thank you for your patient hearing and request that the scholars assembled here should think serriously about my ideas of brother hood between Maharashtra and Karnatak and propagate this thesis among the modern youths who are belong led astray by the fictitions theory of Aryan-Dravidian distinction imported in the academic world by the interested writers during the alien British rule.

CONTRIBUTION OF THE HARIDASAS OF KARNATAK TO THE WORLD CULTURE[1]

Man is intrinsically a religious being. From times immemorial, he has firmly believed in the existence of life after death, reality of the world, transmigration of souls and in the existence of an All-Power-full Superhuman Agency. This is proved by the analysis of ancient scriptures and by the findings of pre-historic archaeology. To an inquisitive mind, every one of the religious beliefs offers a serious problem for analysis and introspection. The inborn belief in the existence of superhuman powers and in the reality of the world round about, was to a primitive man, concomitant with the philosophic thought behind it. To him, thinking and belief were no two separate things implying one following the other at different periods. Belief is an impelling force to action and is the result of a decisive thought. Thus, to one who has developed the primitive instincts untramelled by extraneous vicious forces which distort and disfigure their original character, religion is not reduced to a set of dogmas, but is a live force pregnant with a basic philosophy. This enlightened religion i. e. belief founded on living philosophy expressed itself in right action, worship of the super-human power i. e. God and his retinue as saviours and as doing good to himself and to the fellow beings etc., in conformity with his belief.

1 Summary of Lecture deliverd on 21st April 1968 under the Presidentship of Shri M. M· Dr. D. V. Potdar at Poona, by Srl R. S. Panchamukhi, M· A., when he was felicitated on the completicn of his 60th year (षष्ट्यब्दि पूर्ति).



Dr. D. V. Potdar, honouring Vidyaratna Panchamukhi in Poona on his 60th Birthday

Religion, philosophy and theology were thus the constituents of one complete action and could not be conceived as separate entities. unconnected with each other. But, in the course of time, owing to the rise of vicious self in man, this concommittance was forgotten and each was divorced of the other. They became a dead force, a drag on society, leading to inaction and chaos all over the world. This is a greatest cataclysm brought on man. Fortunately, through the grace of God, reunion of the three elements is effected from time to time for the benefit of mankind :—

> यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
> अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ —गीता.)

It is in the process of reunion that philosophy the basic force of religion begins to assume an important role in the history of world culture.

The cohesion of religion with philosophy and theology can be found in the teachings of the Vedas and the Vedanta which are a living source of knowledge to the student of philosophy in India. In western countries, however, the conditions were different. The inquistive mind began to analyse the religious beliefs handed down by tradition. It put to a critical test the experiences of the waking state of man and evolved a conected story of the inner working into what is called *philosophy*. The Western philosophers, with all their penetrative intellect, could not satisfactorily explain the basic principles of religious beliefs, the existence of mind, matter, soul, God etc., as separate entities and the necessity of an all-round ethics for the good of the human society. A. G. Widgery observes in his "Contemporary Thought of Great Britain" on the deplorable state of Western thinking as follows:— "The general impression gained by a survey of contemporary thought of Great Britain is not an inspiring one. On all sides, there are doubts and uncertainties, and a lack of resolute conviction with regard to a possible and

acceptable philosophy of life." Thus, the sum total of philosopic enquiry in the West has resulted in chaos, doubt and uncertainty which is a deadlock to progress. This is evidently due to the divorce of philosophy from religion and theology and the former giving way to the Natural Sciences encroaching unduly on the domain of spiritual investigation. Unbridled philosophy and physical sciences would lead to uncertainty, chaos and confusion. Science aims at an exact and detailed knowledge of the universe through actual observation and inductive thinking. There is no place for faith in this enquiry, whereas faith or Bhakti is the inherent trait of the Atman. The general tendency of Science has been to confine itself to the field of sensory experience. It has had little to do with super-sensible entities. Science by itself is incapable of solving the problems of life. Inspite of all our advancement in knowledge and power, understanding and comfort brought about by science and philosophy, humanity still remains miserable and unhappy. The Western mind is ignorant of the fact that the innermost secrets of the universe shall never yield to the senses and the intellect, nor is it aware that the existence of God, soul, and other invisible entities such as virtue and sin can never be comprehended without the aid of revealed speech or Apaurusheya Vakya i. e. the Vedas, which, it must be borne in mind, aids philosophic inquirty to a solution, instead of dragging it to a stand still. The Vedas offer the best solution for the escape from the misery of life (तेषां दुःखप्रहाणाय श्रुतिरेषा प्रवर्तते ।) and the philosophy preached by the Vedas and auxiliary lores is the basic foundation of the religion that conduces to the good of humanity. The philosophic investigation would come to a stand still if it is not aided by the supercensory word of the Vedas, which rightly imposes a salutory check on the wild speculation of philosophy.

It may be pointed out for the purpose of clarification that the Vedas and Upanishads and their exegetical works like the Puranas, Itihasas and the Sutra literature havc always

been a vertitable source book of knowledge on which every movement, whether orthodox or heterodox has drawn upon for its stability. Starting from the Buddhists and Jains and ending with the Virasaiva saints and the Arya Samajists, Theosophists and Social Reformers of the 19th–20th century who are seceders from and protestants against the Vedic religion and philosophy, the powerful influence of the Vedic and Upanishadic or Puranic thought is apparent and the Gathas and the Jatakas of Buddhist and Jain reformers and Vachanas of the Virasaiva saints are, inspite of themselves, paying unconsiciously an irresistable homage to the cultural heritage of the past. Another point that deserves a fuller treatment is the consideratlon of the position taken by a few modern scholars (See. e. g. Heras : Mystic Teachings of the Haridasas of Karnatak. Intro. xiii ff), in regard to the philosophy of the Vedic seers: their conceptions about Atman, trans migration of souls, the law of Karma etc., which, according to them, is a heritage of the Dravidians of the pre–historic period borrowed by the Aryan invaders, on India. Otherwise, the Aryans had no philosophy of their own so subtle and so far-reaching which is now hoisted on them as their production. This view-point of the scholars rests on a very flimsy and slippery foundation. It is sought to be derived from the study of the Mohenjo–daro seals and sealings and terracotta objects which are presumed to be Dravidian or Proto–Dravidian in character. In the first place, the decipherment of the writing on the seals etc., is not conclusive and no definite characteristcs have been established to distingush the Aryan from the Dravidian. Anthropology and Archaeology have failed in offering any final or plausible solution of the problem. Secondly, the home of the Aryans and their migration to India are matters not yet conclusively settled. The internal evidence refering to astronomical facts does not suffice ro locate their original home or their habitat. Lastly, the conceptions about Atman, trasmigration of souls and law of Karma etc., do exist in the Rigveda and the "Pre–Upanishadic" Vedic works. Recently

a thesis on the subject of the Atman in the "Pre-Upanishadic Vedas" published by the Madras University examines the questions thoroughly and proves by a reference to the internal textual evidences, that the systems of philosophic thoughts of the later Vedantins, are found in seed form in the Vedas. The Modern mind obsessed as it is with a peeuliar frame of the so-called critical analysis, is not able to grasp the secrets of thought-currents which transcend all limitations of time and space. Under the circumstance, no good will be gained by hugging to the Dravidian-Aryan schism whieh does not exist at all in the way in which it is argued by these scholars. The racial distinction of the modern description is a myth. If at all there exists any distinction of the fundamental type, it is discernable in the spiritual plane based on the intrinsic nature of the soul. Suffice it to observe that the view that the Vedic seer had no conception about Atman etc., can not be maintained for a moment.

Thus, of all the systems of thought that have gained currency in the world, the **Vedanta** or the philosophy of the Vedas alone is capable of offering a true religion by the practice of which, the legitimate peace and happiness are assured. Among the Vedantic thoughts, the **Advaita** and **Vistishtadvita** have by their defective speculation, cut the very ground on which they are supposed to stand; for the monism or qualified monism deals a fatal blow to the religion of love and devotion to God which alone is the **penecca** for all ills. The religion of the Vedas is, as Purandaradasa has put it, the belief in the supremacy of God Vishnu, the reality of the world, the gradation of souls and the service of God through love of mankind etc., for. the Vaidika and Vaishnava tenets are one and the same. The realistic devotional philosophy of Shri Madhvacharya which feeds the melodious notes of the Haridasas, with a living thought, harmonises all investigations about religion, theology, philosophy and sciences under the magic wand of Revealed speech, the Vedas and by its preaching of devotion to God Vishnu and love of

humanity as service to Him, and of the right and legitimate action, to individuls according to their capacity, has been a perennial fountain of solace and joy. When this optimistic, lively philosophy was clouded by wrong reasoning and man had grown more fatalistic and inactive, the Haridass rose to the occasion and preached unfailing faith in God and self-help.

Following the lead of Shri Madhvacharya, the Haridasas have carried the torch of light to the dark corners of of the human mind and illumined the heart with spiritual glow. They appealed directly to the soul in us and demonstrated that purity of conduct and sublimity of thought should be harmonisced with faith in and devout worship of God Sri Hari. Hypocracy and selfishness were condemned out-right. The greatest contribution of the Dasas to human progress was to reform and spiritualise the out-look of man and offer a definite formula of action in life suitable for individuals or groups of individuals. The theory of fatalism which led to inaction and wastage of human energy was demonstrated to be suicidal to individual and human good. Man is born not to waste himself in laziness but to act and expose his potentialities into full bloom. Effort and Effort alone leads to happiness. प्रयत्नमेकमग्रतो विधाय भूतिमाप्नुम: । (-Mahabharata-tatparya nirnaya) 'Let us seek happines through effort' was the dictum preached by Sri Madhvacharya. Purandaradasa emphatically states that we should swim across the ocean of misery and get success with the grace of God Purandaravithala **"Isabeku iddu Jayisabeku Hesike Samisaradalli ase madada hange"** "Remain in **Samsara** and swim across it without hankering after low pleasures" (Bangalore Edition, 58) But this advocacy of effort is different from that of the "effortists" in that it is regarded only as an aid to blossom the latent powers in man whose destination is no doubt pre-determined.

Human effort is found to be defficient in bringing about the desired result. Fatalism without effort can never lead a man an inch ahead, The harmonious blending of the two

theories by the Haridasas opens up a vast field of optimism and urge to right and effective action. The absolute effortism has landed the society into a miserable state. But it was smoothened into a mild and equitable means of happiness, by introducing the intervention of divine guidance which meant a regulated and permissible effort. This विहित प्रयत्न (regulated effort) was a reply to all the woes of the so-called progress brought on by undue preference to human effort. The Haridasas went deeper and demonstrated to the world the superior hand of God Shri Hari in every action and explained by concrete instances, the feeble and insignificant part played by human agency in it. They visualised God and his retinue incessantly at work to aid human progress and ordained the man to remember Him in gratitude as our Saviour. **Sakalavu Hari – Seve yenni Rukmini-yarasan – allad-illav-nni** (Purandara-dasa), "Regard every thing you do as service to Sri Hari. There is no place where He is not" sets at rest all the possibilities of despair and fear in life.

The theory of gradation among souls is worked out in greater details by the Haridasas. This is only an extension of the theory of divine hand explained above. "Bow to the dictates of your immediate superior and through him to the supreme lord Sri Hari" This teaching ensures a strict discipline in the army of unequal elements in hnman society. What amount of confusion and misery would be avoided by strict adherence to this disciplinary code of conduct. Man is not a unit unconnected with the other members of the society and his place is determined by the quality of effort he puts forth under the divine guidance for the good of himself and the society of which he is a compenent part. The devotee according to the Haridasas gains to objects by one action viz., individual and social good. The Haridasas never admitted a curtain between private conduct and public conduet of a man. His wisdom consists, say they, in chalking out right line of action sanctioned by spritual laws of the scriptures and suited to his rank in the evolutionistic

progress. A right action, howsoever frail and poor it may appear, is bound to bring about its due good to himself and to the society. For, every action peformed with devotion to Sri Hari is service of God (हरिसेवे) and the propitiation of Sri Hari would automatically lead to human good. For, Sri Hari is immanent in the universe, and is the primary **bimba** of the created and would-be created world :—

न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः ।
आत्मत्वात्सर्वभूतानां सिद्धत्वादिह सर्वतः ॥
तस्मात्सर्वेषु भूतेषु दयां कुरुत सौहृदम् ।
आसुरं भावमुन्मुच्य यथा तुष्यत्यधोक्षजः ॥

(Bhagavata, VII, 6, 19–24)

Thus, the sublimity of the ethical code preached by the Haridasas spells a stop to all extraneous inequalities and miseries observed in the society as a result of self-aggrandisement of effortism. The spiritual plane offred by these saints to every membr of the society accoding to his capaeity is indeed the highest benefit that one can derive from their teachings.

ANTIQUITY OF THE ICON CULT
"ARCHAEOLOGY AND THE VEDIC GODS"[1]

I feel great pleasure in addressing a few words to you on this occasion in the presence of my professor Dr. Bhat. When the Secretary of the Sanskrit Association approached me last week in connection with this celebration, he requested that I should deliver a short speech on some topic connected with Vedic Goods and Religion. I thought it was too ambitious a subject to be treated in a limited time at our disposal, but he seemed to be keen in his request. Accordingly, I am now making a few general observations on only two points in respect of the subject viz; (1) whether icon cult was known to the Vedic Aryans or in other words whether Gods were worshipped in images in the Vedic period, and (2) how far archaeology (of the pre-historic and proto-historic periods) helps the study of the Vedic Gods.

As regards the first point it has been held by some oriental scholars that image worship is foriegn to the Vedas and that it is the creation of priest craft in the Tantra and Puranic periods of Indian history after the birth of the Mahayana Buddhism. That this is an erroneous view which cannot hold its ground for one moment becomes manifest to one who examines the vast range of Vedic and post-Vedic literatures. It is true that Mahayana Buddhism has influenced to some extent the Hindu Panthom, but it must be admit-

1 Summary of the inaugural address delivered by Sri R.S. Panchamukhi M. A. at the annual function of the Karnatak College Sanskrit Association, Dharwar, on 21st February, 1940.

ted that it is due to the enormous influence which the Vedic culture weilded on Buddhism that the Buddhists in their struggle to save their religion, manipulated a more complex Pantheon of their own, which otherwise has no sanction of their atheistic philosophy.

To begin with, Patanjali's Mahabhashya (4th cent B. C.) refers to the images of Siva, Skanda, Vishnu, Visakha, and in the passages मौर्य्यैः अर्चाः प्रकल्पिताः काश्यप्रतिकृतयः काश्यपाः. The words अर्चा and प्रतिकृति denote images or idols which testfy to the practice of image worship in the 4th cent B. C. In the Ashtadhyayi of Panini (6th century B. C.) the sutra इवे प्रतिकृतौ relates to the subject of an image. Coming to the Vedic literature, षड्विंशब्राह्मण of the Samaveda has a passage देवताऽऽयतनानि कंपंते दैवतप्रतिमा हसंति रुदंति नृत्यंति स्फुरंति खिद्यंति उन्मीलंति । which expressly mentions the temples and images of Gods. The Satapatha Brahmana gives direction for making a gold image of a Purusha placed on an image of the Sun. The Aitareyaranyaka and Taittriyaranyaka are replete with allusions to images. The Vedic Samhitas convey some important testimonies to the practice of image worship in ancient India when they refer to the painted images of Rudra, of Varuna with a golden coat of mail and of Gods having the forms of men (नृपेशसः). These references prove that the Vedic Aryans did not merely in imagination assign forms to their Gods but also represented them in all sensible ways.

If there is any one here who would question the interpretation of the literary texts cited by me, I would ask him to direct his attention to the indisputable piece of evidence which archaeology furnishes on this problem. According to the traditional interpretation of the Vedas, icon cult was in vogue in India from times immemorial and this, I submit, is supported by the study of world archaeology as I shall presently touch upon, briefly.

The excavation and exploration in Egypt, China, Assyria, Babyloniya, and Greece have yielded notable finds referable to the period between 6000 B. C. and 1500 B. C. which testfy to the existence of temples and cult Gods in that ancient period. The image of Sun God **Ra** was made and worshipped in Egypt. In Assyria, inscriptions dating back to 6000 B. C. have been recovered from temple archives, which record gifts made to the Gods and temples. In my opinion, all world religions are polytheistic in character though the higher conception of monotheism-one Supreme God head-was known and grew side by side. And the polytheistic conception of God by itself suggests the prevelance of image worship. India cannot remain an isolated exception to this general rule. In fact, recent excavations in India have unearthed many interesting finds which tend to show that image worship probably travelled from India to the Western Countries in some hoary past. But it is not the object of this lecture to enter into those details now. As the archaeological operations in the West have proved, Gods were worshipped in the form of icons all the world over in the ancient periods and it is no surprise to find a similar circumstance in India also which is amply borne out by the literary texts cited by me just now.

Coming to the achievements of Indian archaeology, we can consider them under two groups : (1) Historic finds and (2) pre-historic finds. Under the first category, we are now in a position to quote any number of inscriptional and sculptural evidences in support of the problem at issue. To cite one or two : The oldest piece of sculpture in South India is the Linga at Gudimallam on which is carved in low relief the figure of Siva. This from the workmanship and style of art employed, is assigned to the period of Bharahut sculptures i. e., 2nd cent, B. C. The Besnagar pillar inscription of the 2nd century B. C. in North India records the installation of **Gardudhvaja** in front of the temple of God Vasudeva. These references unquestionably prove that image worship was an established fact in India by 2nd cent B. C. This limit may

now be pushed back to pre-historic times. Recent excavations in the Indus Valley have brought to light many important sculptures and seals bearing the representations of Gods and Goddesses. Besides these, remains of many large structures have also been excavated at **Mohenjodaro** and Harappa which from the plan and environments, have been surmised by experts to represent religious buildings or temples. The Indus finds are assigned by scholars to the fourth millenium B. C. more precisely between 3250 B. C. and 2750 B. C. And the Indus civilization is admitted on all hands to be indigenous to India. Thus, I have tried to show in this brief survey of the literary and archaeological materials that icon cult was known to Indians long before the Vedic age and that the Vedic Aryans worshipped their Gods in the form of images.

In regard to the second point of my lecture viz, how far archaeology helps the study of Vedic Gods, I shall place before you two or three points of close affinity between some of the Vedic divinities on the one hand and the icons of the Indus Valley excavations on the other. Among the materials recovered at Mohenjodaro and Harappa, the first that demand our attention are a large number of female figures of terracotta etc. which are paralelled by kindred examples found in Baluchistan, Persia, Mesopatamia, Asia-Minor, Crete and Egypt. In these countries, these female figures are taken to represent Mother or Nature Goddess. and it is difficult to resist the conclusion that the figures found on the banks of the Indus as well represent Mother Goddess. It is strikingly interesting to find the similar diety among the Vedic divinities viz, the Earth Goddess or Prithivi who is personified as a deity in Rigveda some time, alone and some time, in conjunction with द्यौ: (sky) and who is invoked for blessings by the devotees.

Side by side with this, there is found at Mohenjodaro a small God who is three-faced, is seated on a lion throne in

a typical attitude of **Yoga** and has on either side the four animals– an elephant and a tiger on his proper right and a rhinoceros and baffalo on his left. Beneath the throne are two deer standing. Now, you will at once find that this three-faced God is a precursor of the historic Siva who is credited with similar associations in the Puranas. But a little thought may suggest to you that it might furnish a germ of the conception of the Hindu triad or Trinity of the Vedic period, which generally comprised Indra (or Vayu), Agni, and Surya. This triad appears to have been rolled into one composite figure of three faces found at Mohenjodaro. In fact, this conception of triad or **Trimurti** is represented in Indian sculpture in many forms in the historic period. The most common examples are found among the ruined temples of Divangana near Mount Abu, at Melcheru in the North Arcot Dist and near the Gokak falls in the Belgaum Dist. A beautiful composite sculpture of Trimurti is found in the Peshawar museum. In Bombay Karnatak, Trimurti appears under the name of Traipurashadeva comprising three seperate divinities namely, Brhama–Vishnu and Mahesvara or Brhama, Aditya and Siva. It is not the object or the scope of this lecture to institute a comparison between the several divinities of the Vedic and the Puranic literatures or to trace the stages by which the Puranic trinity replaced the Vedic triad. In what forms the Vedic Gods are represented in sculpture will have to be studied separately. But I should like to point out that the tradition of at least some Vedic Gods such as Prithivi and Trimurti can be traced to the primitive period of the Indus Valley civilization. But whether it was a direct descendent of the latter or not or whether the seeds of Vedic culture could be discerned in the finds of the Indus Valley are points which will have to be decided by more patient researches in this branch of knowledge.

Lastly, I would draw attention to one more point of affinity between the two cultures. Mohenjodaro and Harappa have yielded also another class of cult–stones namely the

Linga and **Yoni** stones which point to the worship of Linga etc. in that ancient period. Some of the Vedic Texts refer to a class of people as शिश्नदेवाः, people having शिश्न or Phallus as their God, showing thereby that the Linga cult was known to the Aryans. The worship of animals, of trees and other inanimate objects in their natural or deified form is also common to both the Vedic and the Indus Valley cultures.

I have made these observations only in a general way to bring to your notice the vast amount of fresh material that lies unexplored and which if systematically and critically analysed is bound to throw light on the vicissitudes of Vedic Culture. It is my earnest desire that every student of Veda should take cognisance of the pre–historic material unearthed by the Archaeological Department in a systematic reconstruction of the life and times of the Vedic period.